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In the course of this brief sketch I have been desirous of directing the attention of the Society to certain peculiar features of the tables, as illustrative of their utility in indicating the accession of some new stimulating or depressing cause, which it may be interesting and useful to investigate. To go further than briefly to point out some of the most prominent of such variations, would be a departure from my task.

As my principal object was to call attention to the official returns of railway traffic in reference to their capability of adaptation to the purpose of furnishing information in *local* statistics, I have, with the exception of the remarks on the average rates of charge, left untouched the general results of the railway system. These have been given, as deduced from the same returns, by Mr. Porter, in the paper already alluded to, where they are stated with the perspicuity that characterizes the works of that able statist.

January 17, 1845.

Statistics of the Educational Institutions of the East India Company in India. By LIEUTENANT-COLONEL W. H. SYKES, F.R.S.

[Continued from page 147.]

HISTORICAL QUESTIONS.—*Senior.*

1. Give some account of the Gracchi—their descent and character, and the state of parties in Rome at the time they flourished.
2. What was the Mithridatic war, and who were the principal Roman Generals engaged?
3. State (1) the origin of the Achæan league, (2) the principles on which it was established, (3) its termination, and (4) the chief characters who figured in it.
4. Give some account, with dates, of the Battles of the Metaurus, Mycale, Arginusæ, Delium, Charonea, and Mutina.
5. At what time, and under what Emperors, did the final division of the Roman Empire into East and West take place? and what countries were comprehended in each division?
6. Give the line of policy pursued by Henry VII. in his Internal Government, and the means by which he carried it into effect.
7. What events led to the English wars with France in the 13th and 14th centuries? How did the English finally lose possession of their conquests.
8. State the rise and progress of the representation of the Commons in England.
9. Mention some events in the lives of Sebaktagin, Nadir Shah, Seraji, Mahomed Toglak, and Holkar.
10. Describe the religious opinions, political designs, and revenue system of Akbar.
11. When did the Romans first become acquainted with the Oriental mode of warfare, and in what respects did it principally differ from their own?
12. What are the earliest Historical Records among uncivilized nations? and what are the changes which they usually undergo before we arrive at the period of true History? Illustrate this by instances from the Histories of Greece and Rome, of India, and of Europe.

GEOMETRY.—*Senior.*

1. To a given straight line apply a parallelogram, which shall be equal to a given triangle, and have one of its angles equal to a given rectilineal angle.
2. If a straight line be divided into any two parts, the square on the whole is equal to the sum of the squares on the parts with twice the rectangle contained by the parts.

3. The opposite angles of a quadrilateral figure inscribed in a circle are equal to two right angles.

Give also the demonstration of the converse.

4. The area of a triangle is equal to half the product of its base multiplied by its altitude.

5. Describe an isosceles triangle having each of the angles at the base double of the vertical angle.

Give the construction for inscribing the regular decagon in a circle.

ALGEBRA.—Senior.

6. Find the square root of $4x^8 - 16x^6 - 16x^5 + 12x^4 + 32x^3 + 24x^2 + 8x + 1$.

7. Divide a number a into two such parts, that the sum of the quotients, which it contains, when one part is divided by m and the other by n , may equal b .

8. Required two numbers whose sum is $\frac{1}{2}$ of their product, and the greater is to the less as 3 to 2.

9. Given $\begin{cases} x + y = a \\ x^4 + y^4 = b \end{cases}$ to find x and y .

10. Find such a number, that if we take it seven times from its square, the remainder will be 44.

PLANE TRIGONOMETRY.—Senior.

11. If A B be 8, A C $7 \cdot 2$, and B C $1 \cdot 2$ miles, and the angle A D B $107^\circ 56' 13''$: required the distances D A, D C, and D B.

12. The two sides of a right angled plane triangle, which contain the right angle, are $242 \cdot 7$ and $321 \cdot 2$; required the hypotenuse.

13. At the top of a castle which stood on a hill near the sea-shore, the angle of depression of a ship's hull at anchor was $4^\circ 52'$, at the bottom of the castle the angle of depression was $4^\circ 2'$. Required the horizontal distance of the vessel, and the height of the hill on which the castle stands above the level of the sea, the castle itself being 64 feet high.

NATURAL PHILOSOPHY.—Senior.

1. Illustrate the different kinds of levers, and calculate the advantages gained by each.

2. State the law for the transmission of force through a rigid body, and deduce it from the principle of two equal and opposite forces balancing upon such a body.

3. Describe the formation and use of the Screw.

4. Describe the Hydrostatic Press, and explain the principle of its action.

5. Describe the Air-pump, and some of the principal experiments for which it is employed.

6. The Cylinder of an Air-Pump = one-fifth the contents of the receiver: required to find the exhaustion at the fourth stroke.

7. Explain and illustrate the principle of the Compound Microscope.

8. Explain the principles on which all telescopes are constructed.

9. State briefly the principles on which the Calender is constructed, and the nature of the Julian and Gregorian corrections.

10. State Kepler's three planetary laws, and deduce its own proper consequence from each.

ANSWERS.—AUNUND KISSEN BOSE.

Bacon.

1. The ancient philosophers, who delighted themselves in the luxuriance of imagination, rejected with disdain the aid of experience, which they thought was too humble and mean a guide to follow. They were as yet untutored by the truths of inductive philosophy, and hence they were led to make too poor an estimate of the tedious and irksome process of analysis and generalization.

This is the false estimation that Bacon here alludes to. To be much conversant in experience and particulars was, in the opinion of the ancients, a degradation

from the dignity of the human mind, and an occupation which seemed to contract its powers. They feared nothing so much as to be too matter-of-fact minded. They did not deign to examine the limits of their power; they therefore plunged themselves into inquiries which are beyond the reach of the human intellect; their speculations in theology, however sublime and transcendent, were carried too far to betray at once the energy and weakness of man. These reflections they thought were congenial to their nature, and hence derided such exertions as were directed to the discovery of truths which are subject to the sense; little knowing how to rise up "from Nature up to Nature's God." They found it more easy to invent a hypothesis for the explanation of a phenomenon than to search for its real cause; hence they call the search tedious; "ignoble to meditate" in comparison with the Divine speculations above alluded to; "harsh to deliver," because on such subjects they could not make a display of their eloquence, which they were ardently fond of, their delivery being reduced to a bare rationale of facts; "illiberal to practise," because they thought it to be of a degrading occupation; "infinite in number," because they knew not how to generalize.

2. The doctrine of Plato here alluded to is that there is nothing new on the earth, and that all knowledge is but remembrance—he supposed that the mind is filled with the image of existing things from the very beginning, and that the senses cannot be accounted as the origin of knowledge; but as instruments, by which our notion of things, which lies dormant, becomes revived.

3. Superstition requires the immediate interference of the Deity in all the operations of Nature, and claims the peculiar privilege of explaining every physical, mental and moral phenomenon, by some development of supernatural agency. Her votaries fall into an error just opposite to that of the Atheists; the latter rest on "second causes scattered;" the former deny at once the efficiency of second causes; hence superstition cannot stoop to acknowledge the genuine functions of the senses; it is her interest to condemn them as fallacious. She valueth more the false operations, and the innate energy of the man within, than the indispensable aid of the man without.

4. The followers of Aristotle maintained, in their dialogues and discourses, that the senses are the origin of our knowledge, which the Platonists denied; but the latter, in their reasoning and inquiry, take a view of particular examples, and make and approach to induction, though in a manner showing that they set not the least value upon it; while the former in their mode of argumentation betrayed a supine neglect of the aid of experience, a minute attention to rules of synthesis, without regard to the nature of the results they brought out. Hence the followers of Aristotle "give the due to the sense in assertions," (which the Platonists do not acknowledge,) and deny it much more in practice than those of Plato.

6. They rested only upon agitation of wit; that is, they rested only upon the deductions of theory without stooping to compare them with those of experience, or bringing the aid of the latter to bear upon the former. The schoolmen were particularly famous for their singular array of arguments, compact and beautiful in their superstructure, but based upon an unsteady foundation.

8. Bacon points out the errors into which the ancients had fallen with respect to their low estimation of experience; he shows clearly that the feeble progress of philosophy is owing to her votaries having disdained to court the aid of this humble but sure guide; that this contempt is unjust and unfounded; that induction is the only means by which man can unravel the arcana of nature and feel that he treads on firm and unyielding ground.

Macbeth.

1. The witches had accosted Macbeth, calling him Thane of Glamis, Thane of Cawdor, and King that would be. On the arrival of the messenger from King Duncan, he learnt that he *has* been made Thane of Cawdor, and as he was already Thane of Glamis, the truth of these two assertions of the witches was consequently verified. These two truths, therefore, Macbeth considers as the prologue to the "imperial theme." The imperial theme is the promise of royalty which the witches had honoured him with.

2. The hasty fulfilment of a part of the prophecy of the witches kindled up the ambition of Macbeth, who began to see before him the prize of Royalty. He is at first perplexed what to think of this circumstance, whether it would end in good or evil; then he makes up his mind and says, it cannot be ill, for it hath given me

earnest of success commencing in a truth, which is that I am already made the Thane of Cawdor; thus far his hopes being fed, there rises a secret question in his heart—why then may I not be a King.

3. Macbeth yielding to the electric current of his imagination, thinks of the murder of Duncan, but he staggers at the thought, and says to himself that the project of murder which his thought has hatched, though yet but a dream, works such a tremendous effect upon him.

4. The sense here seems to me ambiguous. It may either mean that from the perturbed state of Macbeth's mind, the functions of his body and mind were smothered and received a momentary check; or that the perpetration of the contemplated deed seems to be prevented from its being smothered in surmise, buried as it were in doubts. The mind of Macbeth is in a state of dilemma; he wavers and fears, he hopes and determines, according as he looks forward to the consequence or reflects upon the present happy conjunction of circumstances.

5. That is, that which has no existence produces an effect like a real existence. The phantasm of the imagination, a mere nonentity, torments Macbeth and forces him to make this observation.

RAJNARAIN BOSE.

Bacon.

1. The supporters of this false estimation maintained, that it is a matter of degradation to the mind of man to be much conversant with the knowledge of material nature, which is "subject to sense, and bound in matter, laborious to search, ignoble to meditate, harsh to deliver, and illiberal to practise;" but that it should rather soar on the wings of speculation, and meditate on the existence of God, his infinite attributes, the gradations of being that are links in the universal chain between God and man, and the pre-existence or immortality of the soul; that it should attempt to reconcile the foreknowledge of God with the free will of man, and the existence of evil with his infinite benevolence and infinite power, and that it should expatiate on the causes, progress, and effects of the phenomena and qualities of the human mind.

2. The doctrine of Plato here alluded to was this, that when Nature was not created, and the germs of the universe lay in chaotic confusion, the Supreme Being had in his mind the pattern of the present system of things in the form of ideas of a general nature, and that he did create this universe by impressing these ideas upon matter, which was at first without form and void. He maintained that the human soul, which is an emanation from the Divine essence; or in the beautiful language of the Persian poet, Jellal-ood-deen Roomee, "a rose from its native garden untimely torn," was, in its pre-existent state conversant with those ideas, and did revel in the appreciation of their beauty; that it has lost them by being confined in this "fleshy nook;" that it should attempt to regain them by contemplation; and that the cold particulars of physical nature should not merely endow the mind with a knowledge of themselves, but that they should contribute to the revival, and excite its faculties to the attainment of those ideas which it possessed when it was, in its pre-existent state, a portion of the Supreme Spirit.

3. Superstition never favoureth the investigation of the qualities of sensible objects. The fancy of the superstitious man is always engaged with the imaginary beings which his own brain has created, in propitiating them in his own favour, and in yielding homage to them with heartfelt veneration. The superstitious man has hardly the time and the inclination to make physical nature the object of his study and speculation. Plato did really mingle superstition with his philosophy. He admitted the existence of demons or genii between God and man, and allowed worship and sacrifices to be paid to their Divine Nature. He also maintained that the souls of wicked men, and those who luxuriated in the enjoyment of concupiscent pleasures, after the dissolution of their bodies, did hover around their tombs, and were unable to free themselves from the earth, in whose pleasures and passions they had so much indulged.

4. In theory, Aristotle favoured the study of external nature, and Plato of spiritual nature. But, in practice, the case has been different; for Plato has given, in his invaluable works, many examples of inductive reasoning; but (as he paid superficial attention to that method of ratiocination, and whenever he uses it, uses it in a kind of rambling excursive manner), they are of no force or effect; while on the other side, the schoolmen of the middle ages, the disciples of

Aristotle, who regarded the works of their master as possessing equal authority with the Bible itself, were not engaged in the study of physical nature, but busied themselves with theological inquiries and metaphysical subtleties.

5 and 6. The schoolmen were utterly ignorant of history, *i. e.*, the history of material nature. Men who were enamoured of theological and metaphysical inquiries, and pursued those inquiries with the greatest alacrity and application, cannot be expected to have much knowledge of natural science, and to pay much attention to its investigation. Their minds rested only upon "agitation of wit," *i. e.*, upon wrangling and controversy on the subjects above-mentioned. Theological controversy was the chief employment of the learned in the middle ages. Any university who could puzzle and confound a rival one with their subtleties was declared victorious, and its renown was spread far and abroad. There were prizes given to the parties victorious in metaphysical disputations. These incitements had due effect upon the minds of students, and they devoted their whole attention and time to the study of theology and metaphysics—to the perusal of the huge volumes of St. Augustine, Thomas Aquinas, and Duns Scotus. The sense in which the term "history" is used in this passage by Bacon, is countenanced by his division of the intellectual faculties of man, and of human knowledge, in the second book of his *Advancement of Learning*. He there divides history into civil and natural history.

7. Plato saw well that if we suppose man's mind to be all-sufficient, and that it can pronounce with decision upon subjects beyond its reach, we must acknowledge on the other hand that it has not the means of doing so; for as far as induction and view of particulars go, so far can man proceed with firm steps in his inquiries and speculations. This is well shown in the case of Plato himself, for he was obliged to have frequent recourse to inductions and view of particulars in the demonstration of his opinions on spiritual subjects as, for example, in his able demonstration of the dissimilarity of the corporeal and intellectual natures of man, and the distinct existence of the human soul.

8. In the above passage, extracted from the *Filum Labarynthi* of Lord Bacon, that illustrious philosopher persuades men to the study of physical nature, and refutes the false opinion that prevailed before his time, that it is a matter of degradation to the human mind to exercise its powers upon material objects, which occupation was considered, by the proud Peripatetics of the middle ages, to be ignoble and illiberal. It should be observed, to the honour of Lord Bacon, that though he depreciates Aristotle in the above passage, and various others of his great Instauration, and calls him the tyrannical Ottoman who kills his brothers that he himself may be the sole sovereign, yet in the dedication of his work named "Colours of Good and Evil" to Lord Mountjoy, he bestows such praise upon Aristotle as almost compensates all his depreciations of that gigantic intellect. Lord Bacon is the founder of modern science. He it was who freed philosophy from the cloister of monks, and the jargon of the middle ages. Though he himself did make few actual discoveries in physical science, yet to him we owe a Newton, a Boyle, and a Laplace. He has been well compared by Thomson, the poet of the Seasons, to Moses, as the person who, out of the gloom of the dark ages, conducted men to the land of true science and true philosophy.

II.—*Shakespeare.*

1. *Macbeth*, Thane of Glamis and General of Duncan, King of Scotland, in his way to the capital, after his successful repression of a rebellion of some Scottish Thanes, aided by the Norwegians, is greeted, in his way through a blasted heath, with the titles of Glamis, Cawdor, and King, by three witches who wished to gratify their malicious disposition by enticing him to his own destruction by ambiguous prophecies. Immediately after he is hailed with the title of Thane of Cawdor by some messengers from the King. Dumb with astonishment, at the devils' speaking true, he breaks forth into the above exclamation fraught with the most vehement pathos:

"Two truths are told
As happy prologues to the swelling act
Of the imperial theme."

These two truths are his being Thane of Glamis and Thane of Cawdor; and these truths are happy prologues to the act of the imperial theme, *i. e.*, to the act

of his accession to the throne of Scotland ; which act is more important than the two happy prologues, and which will be performed with imperial magnificence.

2. Macbeth intends to prove by this assertion that this supernatural soliciting cannot be ill; for, if ill, why then has it commenced in a truth (*i. e.*, his elevation to the Thaneship of Cawdor), and given him pledge of the future consummation of the ardently desired event, *i. e.*, the performance of the " swelling act of the imperial theme."

3. That is, " my intention, the actual execution of which is but yet existing in my phantasy or imagination." Macbeth's fancy is big with the conception of some dark act of blood, *i. e.*, of the assassination of his Sovereign, in defiance of the laws of loyalty and gratitude. His whole frame is agitated, and is shivering with this mental convulsion.

4. That intention, the actual execution of which is but yet existent only in his phantasy or imagination, shakes his single state of man, *i. e.*, convulses his little microcosm so much, that " function is smothered in surmise;" *i. e.*, his natural functions are impeded; and, as it were, suffocated in their operations, by surmise, *i. e.*, by anticipation of the bloody and dark act of assassination which is preparatory to his ascension on the throne of Scotland.

5. Not only his functions are smothered, but he is, as it were, living in the midst of things that are not at present in actual existence, and that are only now existing in his own brain. His mind's eye is seeing only things that are in the womb of futurity. He is not at present standing on the heath; but is, perhaps, grasping a dagger, and burying it in the royal blood of Scotland. The first conception of a bloody act, with the physical convulsion attendant on it, in such a man as Macbeth, who had much of the milk of human kindness in him, is described with a happy and inimitable exactness by the pen of the heart-fathomer, William Shakespeare.

JOGESCHUNDER GHOSE—1ST CLASS.

Replies to Historical Questions.

1st. The Gracchi were descended from a noble family of Romans. They were the sons of Cornelia, who was the daughter of Scipio. Though they were nobles by birth, yet they favoured the people, and proposed in the Senate for the revival of the Licinian law, that is for the equal division of land. This was of course rejected by the Senators; however, the Gracchi became very popular amongst the Romans, and, consequently, the Senate disliked them. Tiberius Gracchus, the elder brother, was killed at the instigation of the Senators, who pretended that he aimed at the sovereignty of Rome; a few years after, the younger brother Caius Gracchus met the same fate. Whether they actually aimed at sovereignty it is very difficult to decide now; but they were guided by motives of patriotism and benevolence to propose for the Licinian law, and their character was every way exemplary; and it was rather the sedition of the Senate against the Gracchi than that of the Gracchi against the Senate. There were two parties at that time in Rome; the one was the aristocratic, the other was the popular party; and one contended against the other.

2nd. The Mithridatic war took place between the Romans and Mithridates in the 7th century after the foundation of Rome. This Mithridates was descended from that Mithridates, who begged the friendship of Alexander the Great, and who was King of Pontus. Sylla, the Roman Dictator, defeated Mithridates at Chæronea, the same place where Philip defeated the Thebans two centuries before; and Pompey and Lucullus were the other Roman generals who were engaged in this war.

3rd. 1.—The states of Achæa and other Greek provinces combined themselves in a league to get rid of the encroachments of the Macedonian Kings, in the 3rd century before Christ. 2.—They pledged themselves to defend each other against any foreign encroachment, and also they took the lead in the affairs of Greece. 3.—The Achæan league was dissolved when the Romans under the Consul Mummius defeated the Greeks. 4.—Philopœmen and Aratus were the chief characters who figured in this league.

4th. After the death of Theodosius, in the fourth century after Christ, his two sons Honorius and Arcadius divided the Roman Empire amongst themselves. Honorius took the Western Empire, and Arcadius the Eastern. The Western Empire comprised Britain, Gaul, Spain, Helvetia, and Italy, &c.; and the Eastern

Empire contained Greece, Syria, and other Asiatic possessions, and Egypt and other African possessions.

5th. The line of policy pursued by Henry VII. was economy; he likewise depressed the power of the nobility, and increased the influence of the Commons by allowing them to purchase the estates of noblemen; he consulted his Parliament on all momentous occasions, and raised the dignity of that august assembly. It was in his reign that something like a Parliament was established in Ireland by Poynings; though the power of the Irish Parliament was very limited, for that assembly could not pass any important laws without the consent of the English Council.

6th. Edward III. of England claimed the crown of France by right of Isabella, the queen of England, who was the daughter of the king of France, and soon after invaded that country and defeated the French in the battle of Cressy; where his son, commonly called the Black Prince, displayed high feats of valour. Soon after Edward returned to England, and his son, being ill-supported by his father, lost all the conquests gradually. All these events took place in the 13th century. In the 14th century Henry V. of England revived his claim upon the throne of France, and having invaded that country he gained a decisive victory over the French in the battle of Agincourt; and soon after a treaty was concluded, by which it was agreed, that Philip the king of France should be allowed to reign during his lifetime, but after his death, Henry should succeed to the throne; and Margaret, the daughter of Phillip, was married to Henry. After the death of Henry V., his son Henry VI., who was a minor, succeeded to the thrones of England and France. It was at this time that an enthusiastic woman named La Pucelle, commonly known as Joan of Arc, spread a rumour that she was destined by God to rescue France from a foreign yoke; however, by this she caught the credulity of the people, and soon after she headed an army and defeated the English; and Charles, the son of Philip, was re-instated on his ancestral throne; and thus did the English finally lose possession of their conquest.

7th. In the year 1215 the barons, sword in hand, extorted from King John his consent to the Magna Charta, the groundwork of English liberty, by which it was enacted, that in criminal matters all Englishmen should be tried by a jury of their Peers, and a free enjoyment of person and property was also secured. However, it was not till the end of the 13th century, that the Commons obtained a share in the legislation. Henry III. was obliged to allow the Commons a share in the legislation, and in his reign it was enacted that knights, citizens, and burgesses should be summoned to attend the Parliament. This was the origin of the House of Commons. In the reign of Edward I. it was enacted, that Parliament should be summoned annually, and oftener if need be. In the reign of Edward III. the House of Commons was re-modelled, and it was enacted that no taxes can be levied without the consent of the Commons; and the House of Commons was constituted in the same form in which it continued for several centuries. In the reign of Queen Anne, the Scotch Parliament was incorporated with the English; and in the year 1800, the Irish Parliament was also united with the English. In the year 1831, a Bill was introduced in the House of Commons by Lord John Russell, for reforming the Constitution of the Parliament; after a long debate for two or three sessions, it was at last passed. By this Bill the number of electors was increased to 900,000 nearly, and all British-born subjects who possess a freehold of 10*l.* per annum are entitled to vote in the election; and some rotten boroughs were disfranchised, and Manchester, Birmingham, and other large towns received franchises. Those who enjoy a clear freehold revenue of 600*l.* per annum are entitled to become members for counties; and a freehold of 300*l.* per annum will entitle a man to become a member for towns and boroughs. The total number of the members of the House of Commons is at present 658, of which 100 represent Ireland and 45 Scotland.

8th. Sebacktagin was the son of Aleptagin, and may be said to be the founder of the Afghan dynasty; and Mahomed, the celebrated Sultan of Ghizni, was the son of Sebacktagin. He flourished in the 11th century.

Nadir Shah was originally known by the name of Cooly Khan, and was the leader of a band of Tartar shepherds. His valour recommended him to the service of the King of Persia, and soon after he became the King of Caubul. At this time India was governed by a weak and imbecile prince, Mahamed Shah, whose profligacy disgusted his ministers, who invited Nadir Shah to come and take possession of India. Nadir Shah invaded India in 1738, and the imperialists were

defeated by him, and he soon attacked Delhi, and ordered a general massacre of the inhabitants, and after taking an immense quantity of gold and jewels he returned to his country, where he was soon after murdered in his camp by Ahmed Shah Abdalli.

Holkar was a Mahratta Chief, who ruled Malwa. About the beginning of the present century, Jeswunt Rao Holkar became a formidable potentate. Holkar intended to burn Poonah in 1803; but it was saved by the timely arrival of General Wellesley, (afterwards the great Duke of Wellington.) About the year 1805, Holkar ravaged Hindoostan, and defeated Colonel Monson at Shamlee; afterwards he was pursued closely by the English, and he fled to Lahore; soon after Lord Cornwallis concluded a peace with him. During the Government of Lord Hastings the power of Holkar was totally annihilated.

9th. In the war with Pyrrhus, King of Epirus, the Romans first became acquainted with the Oriental mode of warfare; for we know that Pyrrhus brought with him some elephants which the Orientals only use in their warfare. The chief strength of the Romans consisted in their infantry, which was known under the name of Roman legions; but the chief strength of the Eastern nations consisted in their cavalry and elephants. The Romans fought very close, while the Orientals scattered their forces; in these respects the Oriental mode of warfare differed principally from the Roman mode. In the Mithridatic war the Romans became properly acquainted with the Oriental mode of warfare.

10th. The earliest records, among uncivilized nations, consisted in traditions, ballads, and monuments; and gradually these ballads are collected and sung by minstrels, afterwards poems are composed to commemorate principal events, and then history, in the proper sense of the word, takes its rise. Thus we see Hesiod and Homer collected their great poems from ballads and traditions; afterwards true history took place of traditions and poems. The Romans originally used to commemorate their events by songs; and it was not till the time of the Punic wars that historians commenced to write true histories. The Ramayuna and Mahabharat, the two greatest epic poems of India, contain the earliest histories of India which were collected from oral traditions and ballads. After the conquest of India by the Mahomedans we arrive at the period of true history.

In modern Europe, the Druids and minstrels used to commemorate principal events by means of ballads and songs, and the poems of Ossian and others are collected from these ballads.

PRIZE ESSAY.

PEARYCHURN SIRCAR—1ST CLASS.

The Effect upon India of the new communication with Europe by means of Steam.

The application of steam in carrying on the communication with Europe has been the source of innumerable advantages to India. By means of this powerful agent, Europe, ere long regarded as a remote quarter of the globe, has lost that character. The appalling distance between these two portions of the world has been diminished, though not in a scientific sense. The connexion between them has been strengthened by the communication being rendered more easy, and voyages to Europe have lost their forbidding aspect, which had so long dissuaded the unenterprising sons of India from leaving her shores.

The introduction of this great improvement in guiding ships has facilitated Indian commerce to a great degree. Voyages at present are performed within less than a fourth part of the time occupied a few years ago. Vessels are no longer subject to wind and sail, and the lengths of voyages are made subjects of mathematical calculation. Merchants, enabled to transport goods much oftener in the course of a year, and receiving their returns much sooner, have found means to carry on trade on very extensive scales. Capitals are speedily set free, so as to be invested in fresh merchandise, and the prices of articles are lowered by the rapid import of large quantities of them. The application of machinery to manual labour, as existing in Europe, is daily coming into use here also. Thus the commerce of India, one of the principal sources of her civilization and aggrandizement, is indebted to the agency of steam for much of its present flourishing state.

As the enlightenment of India is owing, in a great measure, to her intercourse with Europe, the object that has been instrumental in bringing her close to the

focus of illumination, must be regarded as having been highly beneficial to her. The arts and sciences of Europe, the many valuable inventions and discoveries that have been made in that Continent, the useful instruments and utensils that are there used, and the innumerable improvements that the people in that quarter have made, both in practical and intellectual knowledge, have all been rendered easily accessible to her ignorant children.

Another source of the advantages derived from steam communication is the quickness with which intelligence is conveyed from one place to another. The overland mail has been of great utility to every class of men any way connected with Europe, but particularly to Government; for owing to this rapid vehicle of intelligence, its measures are no longer clogged with unnecessary delays, and business is conducted with a degree of expedition, the want of which is sometimes productive of very evil consequences. By means of the overland mail, a speedy communication is kept up with the Court of Directors; and thus the Government here is soon relieved from suspense, and the consequent inaction, in executing measures of importance. In the case of a war breaking out, the intelligence may be rapidly communicated to any place, and the preparations commenced with the greatest expedition.

Besides these, the Government is, in several other ways, benefited by steam communication. By means of the overland mail, the state of the whole of Europe is brought under the cognizance of the inhabitants of India within a very short time; and thus these two parts of the world, distant as they are, are made to communicate with each other in civil, political, and literary matters, with the greatest ease. So we see that by means of a certain quantity of steam, the distance of several thousands of miles is made to be regarded as comparatively nothing. Such is the triumph of science.

The advantages derived from the use of steam in navigation are too numerous to admit of being described within the short compass of an essay of this nature, in the limited time that is allowed to write it. Suffice it to say, that by means of steam communication, India is daily rising higher and higher in the scale of civilization, and that the treasures of Europe, in the most extensive sense of the word, are poured upon her lap in profusion, taking into consideration not the riches of the soil only, which are very poor indeed, when compared with the inestimable boon of intellectual improvement, which it has been the lot of her sons to receive at the hands of enlightened strangers.

HINDOO COLLEGE.

The prizes for proficiency in Adam Smith's Moral Sentiments, given by the President of the Council of Education, have been contended for at the Hindoo College.

The questions were not communicated to the Students till they were all assembled in the Hall of the College, and the answers were all written in the presence of the President without any reference to books or other assistance. The answers have been examined by the President, and he has awarded the gold medal to Annand Kissen Bose; and the silver medal to Raj Narain Bose.

The questions were the following—

I. Whether is the moral estimate which, according to Smith, we form of conduct, founded ultimately in reason or sentiment?

II. Show that we have no *immediate* experience of what other men feel; and point out, carefully, the connexion of this fact with Smith's theory.

III. Whence arises our sense of the propriety or impropriety of conduct, and of its merit or demerit, in others and in ourselves?

IV. Whence are the *general maxims* of morality derived; and what importance would you attach to them as *regulators* of our conduct and moral decisions?

V. State your opinion on the following objections to Smith's theory:

1. Sympathy being a capricious principle cannot be regarded as the standard of our moral judgments, which are, on the whole, pretty regular.

2. Smith says "when we judge in this manner of any affection as proportioned or disproportioned to the cause which excites it, it is scarce possible that we should make use of any other rule or canon but the corresponding affection in ourselves."

"I judge of your sight by my sight, of your ear by my ear, of your reason by my reason, of your resentment by my resentment, of your love by my love." But

I may surely think my own sight bad and yours good, or both bad. Then why may I not think your resentment proper and my own improper, or both improper? and if so my own can be no rule or canon for judging of yours.

3. The principle of sympathy becomes insufficient when applied to cases wherein a good act instead of securing the affections of men subjects us to their hatred.

ANNAND KISSEN BOSE.

1. There are two sets of philosophers, who have taken different views of the manner in which we perceive moral approbation or disapprobation. The one founds the moral estimate of our conduct on reason, which according to this theory is supposed to exercise its jurisdiction not merely over the dominion of truth and falsehood, nor to confine its power in adapting means to an end agreeably to the scientific acceptance of the phrase, but to observe what tenor of conduct or tone of temper is fit and proper, deserving of reward or punishment, necessary and advantageous to be indulged and encouraged, or checked and eradicated. The other builds the theory of moral approbation and disapprobation upon sentiment, upon a certain conformation of our feelings, or what some metaphysicians call, passive affections of the mind. Clarke, Cudworth, Price, Butler, Malebranche, and Stewart, stand as the distinguished champions of the first or the rational theory. Hume, Hutcheson, Shaftesbury, Cumberland, Adam Smith, and Brown, form the conspicuous supporters of the second or the sentimental theory.

Though the writings and opinions of these philosophers go in favour of the one or the other of these two theories, yet there is no unanimity among the upholders of the same system; among the rationalists, there are almost as many distinct theorists, as there are among the sentimentalists. Adam Smith, who belongs to the latter class, has distinguished himself by the originality of his system, by the nicety and subtlety of his reasoning, by his deep and profound knowledge of human nature, and by the many apt and lucid illustrations which he has brought forward to establish his theory. He seems to be the most candid of all the founders of new theories, and betrays no desire of veiling any objections that appeared such to him; he examines every system of moral philosophy that was known in his time, declares them to be founded upon some acknowledged principle of mental operations, points out the false phases in which lurk undetected errors, and marks the points of coincidence with his own theory; he takes notice of those varieties of agents, which exert any material influence upon moral approbation or disapprobation, gives their due weight to those faculties which are the basis of antagonist theories, and disclaiming the sophisms and visions, which haunt thick the recluse in his closet, comes out into the broad daylight of the world, appeals to fact and experience, and traces the source of the moral estimate of our conduct to sympathy, an universal, though till his time not duly noticed, operation in the economy of nature. He defines sympathy to be our fellow-feeling with any passion whatever, with grief as well as with joy, with gratitude as well as resentment, with the social and the selfish, with the amiable and the boisterous passions.

2. Though it is a matter of question, whether by any process of *à priori* reasoning, built upon the knowledge of the natural constitution of man, we can discover the truth, that we have no immediate perception of another man's feelings, yet that we can have no such perception, is a fact of every day's experience, and too obvious to cause any doubt even in the mind of the most superficial observer. Since, therefore, it is more from experience than by any process of ratiocination that we come at this conclusion, the best means by which we can prove its reality to any who take a fancy to question it, is by citing instances and giving illustrations.

If, while I am conversing with a person, he happens to show some symptoms of an inward complaint, I observe them and grope about for some cause which excited them. I question him, and until he gives an answer my feeling is not a whit disturbed, my state is that of impatient curiosity. When I learn the cause, I ponder upon it, my imagination is set actively at work, and by a process, (which I shall have occasion to explain hereafter) a faint idea of his suffering is conveyed to me.

The external senses are the only instruments by which any emotion of pleasure or pain can be excited, and as there are no links to connect the senses of one man

with those of another, there is no possibility of a feeling excited in one being immediately perceived by an observer. A culprit that is undergoing a flagellation feels an emotion of pain which is excited by the irritation of his nerves; the nerves of a spectator not being in a similar state of excitement, he cannot immediately have the same perception of pain.

There is a strong connexion between this fact and the theory of Smith, inasmuch as it may be regarded as the corner-stone of his theory. The connexion may be thus traced. If I can have no immediate perception of another man's feelings, by what process is it, that when I am acquainted with every thing regarding those feelings, I exhibit faint expressions of similar feelings? The solution of this query leads to the theory in question.

Smith argues, that as we can have an immediate perception of our own feelings only, when we observe a person under any sort of excitement, we in imagination transport ourselves into his situation, and conceive what must be the state of our feelings under similar circumstances, and, by this illusive identification, we acquire a perception of his feelings. That such is really the case our author proves by many striking illustrations. We see, says he, a person drawing back his leg when he observes a stroke aimed at the leg of his neighbour; we see the spectators of a rope-dancer writhing and twisting themselves in the same manner as the player does to balance himself; now all this can never arise from any immediate transfer of nervous influence—sympathy alone explains these phenomena.

After having established this groundwork of his theory, Smith goes on to show how, from this principle, we regulate our approbation or disapprobation of another man's conduct.

When I see a person commanding himself in the agony of disease, I approve of his conduct. My approbation cannot arise before I perceive his feelings; the perception is caused by my imagining myself to be transported into his situation, and by observing the state of my feelings under similar circumstances. Thus by *my* feelings I judge of *his*; and if, subsequently, I find that I would have acted similarly as he acts, I approve of his conduct.

Smith, moreover, observes, that our sympathy does not arise so much from the view of the passion as from that of the situation of the person. Thus, on many occasions, as in the case of idiots, of men of callous feelings, and of departed spirits, our illusive sympathy arises from conceiving ourselves in their situations and feeling an emotion which they feel not; on other occasions, when we see a person labouring under a passion, we naturally inquire the cause of it, that we may enter thoroughly into his situation and have a perception of his feelings.

From simple, double, divided, illusive, and conditional sympathy, Smith explains all the phenomena arising from the sense of merit and demerit, of propriety and impropriety.

3. Our actions and affections may be judged under two different views; in relation to the cause which excited them, or the motives from which they sprung; and in connexion with the consequences arising from, or the ends proposed by them.

When actions and affections appear to us as suited to, or out of keeping with, their cause or motive which excited them, we approve or disapprove of them.

When the ends they aim at or tend to produce, and the consequences arising from them, appear to us beneficial or hurtful, there arises in our minds a sense of their merit or demerit. When we judge of another man's conduct as consistent with propriety or not, we conceive ourselves placed in his situation, and observing his feelings, if we find every emotion of our heart corresponding with his, we approve of his conduct; if, on the contrary, we find no feelings of our heart responding to his, we disapprove of his conduct.

Our sense of the propriety or impropriety of another man's conduct, therefore, is founded upon the concord, or dissonance, of our sentiments with his.

Our sense of the merit or demerit of an action is a compound sentiment; it is made up of a direct sympathy with the motives of the person who confers the benefit, and an indirect sympathy with the gratitude of the person upon whom the benefit is conferred, on the one hand, and a direct antipathy with the motives of the injurer, and an indirect sympathy with the resentment of the injured, on the other.

We judge of the propriety or impropriety, merit or demerit, of our own conduct by the same principles with which we judge in the case of others.

We approve or disapprove of our own conduct, when, by transporting ourselves

into the situation of an impartial spectator, my sentiments correspond or disagree with those of the imaginary being.

Those actions of our own which are the proper objects of gratitude or resentment, appear to us as deserving of reward or punishment : proper objects of gratitude or resentment, are the objects of that gratitude or resentment which every impartial spectator can go along with. This imaginary being, the man within the breast, is conscience.

4. These general maxims are drawn by a process of induction, acting upon the materials supplied by sympathy. They are of high importance in correcting our momentary and false sympathy, and in the moment of acting under the influence of a passion.

5. Answer to Objection.—The first objection to Smith's theory loses its force, when we recollect that Smith does not regard the first impulse of sympathy as the standard of moral judgment ; this is not the 'be all and the end all' in our consideration of what is right or wrong, proper or improper.

It is true that the sympathetic emotions of no two individuals are alike, nor of the same individual at all times ; but upon this vacillating and capricious nature of sympathy, we could never rely for the decision of moral truths, had it not, when called into exercise, required the assistance of the general rules of morality, and of the result of the experience of our former sympathies. As, in judging of a composition of genius, a delicacy of taste, sound judgment, habits of comparison and experience, must combine to make our decisions right ; as we pronounce those productions to be models or standards of taste, which, throughout the revolutions of time, the mutations of custom and religion, have continued to please the generality of civilized nations ; as we do not call that sort of writing the best, which, in the heat of party spirit and popular frenzy, has been applauded to the skies ; so in judging aright the conduct of a man, a delicacy of feeling, a vigorous understanding, habits of experience, and a knowledge of human nature are the essential requisites ; we call that tenour of conduct just and proper, which not only is the object of our own approbation, but which has become such throughout all ages and in almost all civilized countries. Our approbation of that course of action is not proper, which, under the influence of some passion or prejudice, we for a moment sympathise with.

To explain this view more clearly, I shall take the following instance. Here is a general moral maxim—that the good of the greatest number should be preferable to that of a few ; which I observe is quite opposite to the view of my neighbour. I charge him with bad judgment, he retorts the charge upon me ; how can the dispute be put an end to ? I bring forward arguments from the general economy of nature ; but they do not convince him ; he gives another turn to the question and says, that he sees no necessity why he should sacrifice his own interest to that of the world. Reason can go no further to convince him ; he continues firm in his opinion, till enlarged experience and general commerce with mankind prove how disagreeable such a passion appears to the rest of his fellow-creatures ; how little they sympathise with this selfish view. When he learns, that the moral maxim, above alluded to, has continued to guide the generality of mankind from time immemorial, the dislike, with which his selfish view was received, often and often returns to his mind ; upon these facts he builds his reasoning, and the accumulation of these concurring circumstances presses upon him with irresistible force, and compels him to believe what at one time he denied. Thus is the capriciousness of sympathy corrected ; thus the varying judgments of moral truths are reconciled ; and thus the eternal and immutable maxims of morality produce those beneficial effects which it was intended by the Great Ruler of the universe to work.

Answer to Objection II.—With respect to the second objection, it may be observed, that as we can have no immediate perception of another man's feelings, I must, in judging of a person's affection, refer to my affection on a similar occasion. It is true I judge of another man's sentiment by my own ; but I do not rely upon this until other concurring circumstances (mentioned in the answer to the first objection) confirm it : here it must be confessed, that the expressions of Smith upon this part of the subject are a little lax.

Amongst the several sorts of sympathy, Smith mentions a conditional sympathy. When I observe that conduct, which to me appears praiseworthy, is notwithstanding censured by the generality of mankind ; yet I abide by my conviction by the belief, that if men were thoroughly acquainted with my feelings and motives, if

they had viewed the particular conduct from the same point of view as I have done, they would undoubtedly sympathise with my sentiments.

RAJNARAIN BOSE—1st CLASS.

1. The opinion into which I have been led on this often-disputed and most intricate point of moral philosophy, after as much of candid and impartial investigation as I have made up to this time, is this,—that the moral estimate which we form of conduct is founded neither on reason or pure sentiment, but on the compounded principle of what is called by Smith sympathy. I call sympathy a compounded principle, because at every time it is exercised it is compounded of either imaginative and emotive, or imaginative, ratiocinative, and emotive processes. When I sympathise with another person I place myself in his situation, I identify myself with him, *I become he*: this is an act of the imagination. Then, when I have placed myself in his situation, I participate in his feelings: this participation is an emotive process. Sometimes he is reasoning on the ultimate cause of my sympathy, and I participate in his reasonings: this is a ratiocinative process. And then again, after he has reasoned, immediately an emotion springs up in his breast; I participate in this emotion also: here again is the emotive process. However, it is certain that, in every operation of sympathy, there are the imaginative and emotive processes. If we examine our hearts thoroughly, we shall find that every isolated thought which rises in our breast is conjoint with feeling; and that it is certain, that no man can be “an intellectual all in all,” a being of pure intellect and thought.

It is certain, and is agreed to by all moral theorists, that, in every moral estimate, the final faculties which decide the point are the emotions of approbation and disapprobation; it is not certain, however, whether reason or sympathy, or moral sense *precedes* approbation and disapprobation. Now, as general rules have been formed, and at present regulate our moral decisions, we cannot decide this question, unless we take as our data the probable nature of this antecedent process, occurring in the earlier stages of society when general rules were not yet formed, and the instances of it which yet occur at this stage of society when general rules have been formed, and when remembrances of such general rules precede and guide approbation or disapprobation. The supposition of a moral sense, which precedes approbation and disapprobation, is inconsistent with that economy of nature which prevails in innumerable works of her hand, and with which it is *probable* she has acted in this instance also, which probability being such that it almost amounts to certainty. Reason cannot precede approbation or disapprobation. Suppose the case of a savage that first of all saw a murder committed: instantly, it is certain, the emotion of disapprobation should have arisen in his breast; but it is very probable that he would have been unconscious of a ratiocinative process, if we suppose any such, that would have preceded this disapprobation. He thought, says the rationalist, of the results of this murder towards the individual murdered and his family; and also of the prejudicial consequences which this crime, if frequently committed, would have on society. If such reasonings did really precede his disapprobation, then, why was he unconscious of them? In the present state of society, I am certain that, in no case whatever, are we conscious, except very rarely, of a ratiocinative process preceding our approbation or disapprobation. Locke says that, “I cannot conceive how any idea springs up in the mind and I be unconscious of it;” with much more truth I can say, that I cannot conceive how a process of ratiocination is being performed in my mind while I remain unconscious of it.

After the refutation (a feeble one) of the Hutchesonian and the rational system, I will attempt to prove that sympathy does really precede approbation and disapprobation. If we examine our hearts carefully, we will find that, as we are social beings, we often regard the opinions of others. When we are going to perform any bad action, we frequently ask what will *men* think? After we have done any bad action, we usually ask ourselves, after it has been brought to light, what are men thinking of it; perhaps they are thinking so and so; perhaps their feelings towards us are so and so. With respect to other men, we imagine what they have reasoned and felt before and after the commission of such and such an action. We will find that, after every such operation of sympathy, the emotion of approbation

or disapprobation rises in our breast ; and we will find that if we do not exercise sympathy before approbation or disapprobation, the remembrance of general rules has supplied its place.

Smith's theory is very simple and deeply founded in the feelings of human nature. I cannot, therefore, think well of the intellect of a very modern moral theorist, who has said that it requires but common acuteness to refute his theory.

2. That we have no immediate experience of what other men feel is very evident. We have no sense by which we can become conscious of other men's feelings. We have eyes to see, ears to hear, tongues to taste, noses to smell, muscular sensation to perceive the feeling of touch, but we have no sixth sense whereby we can become conscious of the *feelings* of others. It is then by the imagination only that we can become conscious of them. Unless we place ourselves in their situation, identify ourselves with them, and *become they*, I cannot conceive of any other way of which we can become conscious of their feelings and emotions. This is sympathy ; this is the fact upon which Smith has ingeniously and ably erected his sympathetic theory. I have before proved that sympathy is a compounded principle, and that it does not consist solely of an imaginative process.

3. Every affection can be considered in two relations : first, its relation to the cause which excites it, and, secondly, its relation to the effects which it produces or tends to produce. Upon the suitableness or unsuitableness, gracefulness or ungracefulness of an affection with respect to its cause, depends the decency or indecency, propriety or impropriety of the affection and the conduct which it occasions. Upon the suitableness or unsuitableness of the effects which an emotion produces or tends to produce, considered with respect to the emotion itself, depends the merit or demerit, the utility or the hurtfulness of an action or a line of conduct ; and it is deserving either of rewards or punishments, as it becomes the object of gratitude or resentment.

4. The general rules of morality have been formed by the process of induction. After men had felt what actions please, and what actions displease, they have, by an easy induction, formed these rules.

These solid rules of morality are very useful ; for they supply the place of sympathy which Smith allows varies with the different humours and different states of the health of men. They are the great regulators of our conduct, and, by an easy reference to them, we can decide cases of morality. It is by a regard to them that we waver many times before the commission of an atrocious act ; and, after we have done the deed, it is a regard to these general rules that fills our minds with the stings of remorse, that leads us to consider that we are the object of the detestation of mankind, and subjects us to continual anguish. If we had not the general rules of morality, then, the collisions of various and fluctuating sympathies would have introduced confusion into morals ; though it must be confessed that these various and fluctuating sympathies themselves were the sources of the formation of these general rules. It is plain, then, that these rules are of great importance to us as *regulators* of our conduct and moral decisions.

5. First.—Though sympathy is a capricious principle, yet it is not so capricious as its opponents think : for instance, every man on the face of the globe, however depraved his moral principles may be, admires a beneficent action, and disapproves of theft, robbery, and murder. Even the perpetrators of these crimes acknowledge that they are in the wrong, but have been led into the commission of them by want, necessity, or passion. I grant that sympathy is capricious ; but then where it is capricious, it is guided and corrected by reason.

Smith, in his review of the rational system, at the latter part of his work, grants that sympathy is capricious, and that all solid and just judgments concerning right and wrong are made by reason. Some nations follow customs which, judged according to the pure and elevated standard of European morality, are morally culpable, but which the nations themselves consider as innocent. The custom of infanticide prevailed in Ancient Greece and Rome. The rites of infant sacrifice and Suttee prevailed until very lately in Hindoosthan. In the island of Formosa, promiscuous sexual intercourse is considered no crime ; and in some parts of Africa the people throw their old parents from trees. All these have originated in mistaken, misguided, and rude sympathy ; yet we can venture to assert that, when those nations will gain the same stock of information and civilization as the Europeans possess, their elevated reason will correct those products of misguided sympathy, and will abolish them altogether. I doubt not that if the Suttee rite had prevailed up to this time, the youths who are educated in the institutions,

where Western learning and literature are cultivated and taught, would not have sympathized with the perpetrators of the rite, and would have disapproved of it.

5. Second.—The objection, as far it goes, with respect to sight, is true; but the inference that “my own resentment cannot be a rule or canon for judging of yours,” from the premises “why may I not feel your resentment proper and my own improper, or both improper,” such inference is not correct. In innumerable cases I judge of your resentment by my resentment, and in those cases such judgment is generally correct. By my resentment of improper, hurtful, and vicious actions, I judge of your resentment of such actions, and this judgment, we find, is usually correct.

The senses in which the words “why may I not feel your resentment proper and my own improper” can be taken, are two. First, when the cause of resentment is the same; and, secondly, when it is not the same. The latter is out of the question altogether; but as to the former, if the cause of resentment be the same, it is impossible that when I call *my own* improper I will call yours proper. I cannot conceive of such a case. So that the words, “why may I not feel your resentment proper and my own improper” are a contradiction in terms. Then, as to the very last part of the objection, when we feel the resentments of both of us to be improper, in this case I judge of your resentment by my resentment. I judge my resentment to be improper, and I pass the same judgment with respect to your resentment; it is plain that I judge of your resentment by my own resentment.

5. Third.—According to my humble opinion, the principle of sympathy does not become insufficient, when applied to cases, wherein a good act, instead of securing the affections of men, subjects us to their hatred. I cannot conceive of such a case as that when a good action subjects us to the hatred of all men. Though the multitude did not relish the poem of Antimachus, yet still there was a Plato to approve of it. So a good action may be disliked by the generality of the actor's countrymen; yet still he can repose in the sympathies of his wise friends and contemporaries, and countrymen, who approve of the deed. Yet granting such a case to happen as that of a good action incurring the hatred of *all* men, yet still the actor may think that the people are prejudiced against, and have formed some misconception of the scope and tendency of, the action,—therefore they hate it; but when they will be in their right senses, they will shower applauses upon him. If his own generation do not approve of the action, yet still he thinks that posterity will do justice to him. The applauses of future centuries ring upon his ears, and he disregards the contemporary hatred that is pouring invectives and vituperations upon him. It is this conditional and future sympathy that the actor reposes in, and contemplates with calm and serene satisfaction.

HOOGHLEY COLLEGE.

ESSAY.

The Effects upon India of the new communication with Europe by means of Steam.

Nothing tends so much to advance society, to humanize the manners, and to elevate men in the scale of civilization, as intercourse with different nations. It encourages commerce by supplying the wants of one country with the superfluities of another; the knowledge of one people may be made the common property of all by its means; what the people of the remotest regions discover or invent can be communicated everywhere. In short, intercourse renders the earth, separated as it is into continents, islands, &c., by vast oceans, sometimes by insurmountable mountains, into one entire whole, and all mankind as the members of one and the same family.

It was by carrying on an intercourse with the Greeks that the Romans were enabled to improve in the liberal and mechanic arts. It was Greek philosophy that softened and polished the rough military manners of the Romans, and soothed them when misfortune compelled them to look for consolation. In the middle ages, when religious fanaticism, coupled with superstitious zeal, led to the opening of a communication between Asia and Europe, the people of the latter continent, who, sunk in barbarism and ignorance, were then groaning under the pressure of tyranny and oppression, received from the hands of the Asiatics, who were their

superiors in civilization, the blessings of social life and happiness. But those short days of Asiatic glory and superiority are gone, the stream of civilization has taken an opposite course; before it flowed from Asia to Europe,—now, but with more than its pristine vigour and rapidity, it flows from Europe into Asia.

The blessings that Europe now showers upon us are numerous and useful. Both in ancient and modern times Europe has been the seat of philosophy and civilization, but in consequence of there being no safe intercourse in ancient times that civilization was confined to where it grew. But now that that obstacle is removed, an entire change has taken place in the circumstances of countries; whatever is now or has been gathered in Europe, or in any part of the earth, receives an universal circulation.

England, which of all the countries of Europe is nearest related to India by her present position in Asia, is particularly engaged in the cause of Indian improvement. She not only carries on commerce with India, but she is ardently employed in instructing the natives in the arts and sciences, in history and political economy, and, in fact, in everything that is calculated to elevate their understanding, meliorate their condition, and increase their resources.

But since from a communication with Europe these benefits upon India have resulted, if this communication be rendered more easy and rapid, would not the benefits received increase in proportion? The sooner a thing desired is had the better. But this facility of communication is beneficial in many other ways,—whether to carry on war, or manage the civil affairs of a distant empire, or communicate with a friend situated in a remote country, in every one of these concerns expedition is the chief instrument of success. To secure expedition and facility in carrying intelligence from one place to another public roads are constructed, post-offices established, &c. But none of these means has proved of greater use in answering the desired end than steam. By means of steam a distance—a distance that took 18, afterwards 6 months to pass over, now takes 6 weeks only. Hence whatever advantages existed before, is, by the new mode of communication, increased four times. Now Europe is brought nearer to Asia, and each can partake of the fruits of labour of the other with more ease than before. But since in the event of an association of an inferior with a superior the inferior is the gainer, let not our rulers think themselves the losers, for a knife is whetted upon a stone which is in itself not sharp. The English are to us what the Romans were to the English; and as the English are the children of modern times, and command more resources and power than the Romans, we derive the greater advantage. The facility afforded to communication by the use of steam has enabled the English to govern our country with great prudence and vigilance; they do not appear to be at any time at the risk of forbearing in the glorious work which they have commenced, of improving the native mind and condition, but prosecute it with honour to themselves and favour to their subjects, till they are styled the regenerators of India.

NOBINCHUNDER DASS.

PAPER ON GENERAL LITERATURE.—ANSWERS.

Bacon.

Answer 1.—By the passage, “That it should be a diminution of the mind of man, &c.,” is meant that it is a degradation of the mind of man to be very familiar in experiences and particulars; intimating that it is beneath the dignity of the human mind to be conversant in them, for they are derived through our senses and from matter: also, because it requires great labour to find out these experiences and particulars, which are too mean to be deeply thought of, disagreeable to be made known, unworthy of being practised or imitated, too many to be enumerated in the flourishing of arts.

Answer 2.—Plato maintained, that human happiness depends on the true knowledge of the Almighty, which is to be acquired from speculations, as God and matter were different things, having no connexion with each other.

Answer 3.—“Superstition never favoureth the sense:” the author means to say, that one who pays great veneration for superstition is incapable of favouring the dictates of his sense, or of allowing them to be correct, when they do not coincide with his superstitions.

Answer 4.—Aristotle’s school asserted that opinions should be founded and ex-

plained by our sense ; but Plato's school asserted, that the same should be accomplished by speculation. In practice, however, the first acted contrary to his own assertion in a greater degree than Plato did.

Answer 5.—The author means to say, that the schoolmen were utterly ignorant of the different phenomena of nature and the dependencies existing in it.

Answer 6.—"Resting upon the agitations of wit," means depending upon what they made out by consulting their wit.

Answer 7.—Plato observed that he could not, upon proper grounds, suppose that the mind of man is of itself sufficient to make all investigations without having recourse to anything else.

Answer 8.—From the whole passage it appears, that we must invariably make reference to the works of nature for arriving at any correct conclusion, and that true knowledge depends upon experiences and particulars.

Shakspeare.

Answer 1.—The two truths told to Macbeth (while he was passing on) by some witches and spirits. They were that Macbeth would become the Thane of Cawdor and the Thane of Glamis, and the imperial theme was that he would be the Sovereign.

Answer 2.—Macbeth, by asserting that I am the Thane of Cawdor, intends to prove that what was made known to him by the supernatural agency could not be ill ; for what they prophesied was partly fulfilled, as he became the Thane of Cawdor, and similarly the rest might also be fulfilled.

Answer 3.—The word fantastical means fanciful ; and therefore the whole passage means,—whose murder is not yet accomplished, but only thought of in his mind, or intended.

Answer 4.—This passage means, that considerations relative to the murder have smothered his purpose, or have rendered him incapable of executing his object.

Answer 5.—I take this to be its meaning :—Macbeth says, that "nothing is but what is not"—smothered, alluding to his person ; that is to say, nothing remains of him except his body, his senses being smothered by the thought.

HURRYMOHUN CHATTERJEE,

Upper School, 1st Class, Sec. A.

ANSWERS TO HISTORICAL QUESTIONS.

Answer 1.—The two brothers Tiberius and Caius were the sons of the high-minded Cornelia, by Gracchus. In one of his journeys through Italy, Tiberius, the elder, observing the wretched condition of the people, resolved to redress their grievances, and place them on terms of equality, at least before the laws, with their haughty lords. On his return to Rome he stood a candidate, and became the tribune of the people. The first acts of Tiberius, after being installed tribune of the people, were well calculated to gain their favour. He proposed, and carried into effect, the agrarian law ; measures were taken for the rebuilding of Carthage ; and he proposed, what the Senate after a useless waste of blood and treasure was obliged to concede, the extension of the privileges of the citizens of Rome to all the inhabitants of Italy. But Tiberius was not thus allowed to carry on his measures ; the Senate took alarm at these dangerous encroachments on their power, and resolved, if possible, to put him out of their way. In a tumult excited by one of his measures, Tiberius was slain, to the regret of the people of Italy.

But his brother Caius was near at hand to avenge his fate. Being elected tribune, he proposed that none but the knights should be elected senators, and that the *commita centuriata* should be transferred from the senate to the people. Not content with this, he resolved to carry the measures of his brother into effect. Accordingly, he invited a great number of Italians to Rome to carry out that law, which vested the rights of the citizenship of Rome to the allies ; but the brutal Optimus, at the instigation of the Senate, fell upon him while still in the Forum, and slew him with a great number of his followers.

Thus fell the two brothers Tiberius and Caius, whose patriotism has been stigmatised with the name of sedition by historians. Tiberius possessed all the talents of an accomplished statesman, and understood well the means by which he could carry on his measures with success. Caius, though inferior to his brother, was still a good statesman.

The state of parties in Rome at this time was of a most heterogeneous nature. While the former distinctions of patricians, plebians, and clients remained, the new ones of poor and rich began gradually to usurp their place.

Answer 2.—The Mithridatic war was a war with Mithridates, king of Pontus. This bold and powerful Asiatic, having consolidated his own kingdom, resolved to seize on the possessions of Rome, and ordered, in a cruel manner, the general massacre of all the Romans found in Asia. The generals who were successively engaged in this war were Sylla, Lucullus, and Pompey.

Answer 3.—The Achæan league had subsisted in Greece from the earliest ages; but the part which it had hitherto taken in the affairs of Greece was either very unimportant, or was obscured by superior parts of Sparta, Athens, and Thebes. But when these states successively lost their supremacy, Achæa rose into notice.

The principle of union between the different cities of Achæa was the same, as it now exists, among the Swiss Cantons, and among the United Provinces of America; that is, each city was governed by its own particular laws and usages, but all public affairs were decided in national assemblies.

With the destruction of Corinth we may date the termination of Achæan league, which was finally absorbed in the vast empire of Rome.

The principal characters who figured in it were Aratus and Philopemen, the last of Grecian heroes, according to Cicero's judgment.

Answer 4.—The contending parties who opposed each other at the battle of the Metarans were, Asrubal (the brother of Hannibal) and the Roman generals Nero and Livius, in which fortune gave the victory to the Romans, 206 B.C.

The battle of Mycale, off the coast of Ionia, between the Persians and the Greeks, under the Athenian Zairtephus and the Spartan Leotichides, gave such a fatal blow to the power of Persia that the Ionians were encouraged to throw off the galling yoke of king of kings, B.C. 425.

There were two battles off this promontory: the one in which the Greeks gained a partial victory over the fleets of Xerxes in 427 B.C.; the other in which the Spartan admiral Calicrates was defeated and slain by ten Athenian admirals.

The battle of Delian was fought between the Spartans and the people of Argos, in which the latter were completely defeated.

The field of Charonia was fatal to the liberties of Greece, because Phillip here obtained a bloody victory over the Athenians and Thebans.

The battle of Mantinea decided nothing; for both the Spartans and Thebans claimed the victory. In this engagement, Epaminondas, the first of the Greeks according to Cicero's judgment, lost his life, B.C. 362.

Answer 5.—The final division of the Roman empire took place under the sons of Theodosius, the Great Honorius and Arcadius, of whom the former became emperor of the West and the latter of the East. The Western division of the empire, with Roman for its capital, comprehended Italy, Gaul, Spain, England, Africa, Egypt, and Pannonia; and the Eastern division, with Constantinople for its capital, all those countries lately under the Turkish empire.

Answer 6.—The policy which Henry VII. pursued in his internal government was the depression of the ancient barons, and the elevation of the middling classes and the clergy: this he carried into effect by granting permission to the nobles to dispose of their estates, which the merchants and all those who had acquired wealth were easily enabled to purchase. Another method, by which he attempted to break in the power of nobles, was by the enactment of such laws which prohibited the nobles from keeping retainers in their service.

Answer 7.—The English princes in the 13th and 14th centuries embraced a notion of conquering France, or at least those portions of it which formerly belonged to the Norman line. In the prosecution of this idle plan they often came into contact with the French kings; and on one occasion had nearly completed the conquest of France, when their prey was wrested from them by a simple country girl.

The English lost their last hold in France in the reign of Mary. Without any provocation she declared war against Henry II. of France, in hopes of making a

diversion in favour of her husband, Philip II. of Spain. But all her hopes were frustrated; the French, under the celebrated Duke of Guise, besieged and took Calais in twelve days, which it had cost Edward III. eight months to capture; and thus the English finally lost their last possession in France in A.D. 1556.

Answer 8.—Although the House of Commons owes its origin to the usurpations of Leicester, yet it has been found one of the most effectual checks upon the power of kings. Leicester, in order to conceal his own usurpations, first issued writs to the counties and boroughs to return to Parliament two members from each county, and one or two from every borough. On his death, Edward, though a warlike prince, found the necessity of the support of the House of Commons to all his ambitious projects, and he thus established its legal title. Under Edward III. the House of Commons enacted those three laws which rendered their power permanent, viz., that no tax should be levied without the consent of the House of Commons; that any alteration in any law should have their concurrence; and that they should exercise the privilege of impeaching king's minister for bad government. The House of Commons had nearly lost its importance in the wars of the Roses, when, in the reign of Henry VIII., it was made the instrument of all his cruelties. Some spirit began to show itself in the reign of Elizabeth, and which further developed itself in that of her successor James I. "The Great Rebellion" decided the dispute, whether the king should govern with or without Parliaments; but it was decided in favour of Parliaments. The reign of James II. affords a curious spectacle to every reader of the constitutional history of England. The House of Commons boldly declared that James, by violating the fundamental laws of the realm, had abdicated the throne. Under the Hanoverian family were decided two questions, viz., the dispute between the constituents and their representatives, occasioned by the Middlesex election of Wilkes and the Reform Bill. By the latter Act, the right of returning members to Parliaments was extended to those cities which had hitherto remained unrepresented.

Answer 9.—There is nothing extraordinary or inanalogue in the history of oriental despotism, when we say that both Sebaktigin and Nadir Shah raised themselves from the lowest states to the highest pinnacle of human grandeur. Both were slaves, and both became kings. The one was more ferocious and cruel than the other, and was at the same time well fitted to shine in troubled time. Both invaded India, of whom Subaktigin confined his incursions to the Punjab, while Nadir Shah carried his ravages as far as Delhi, marking his progress with devastation and bloodshed.

Sevagi, the founder of the Marhatta greatness, is a character, the like of which is scarcely to be found in the history of the world. Surrounded by powerful neighbours, Sevagi found means to enlarge his territories at the expense of the kings of Ahmednuggur, and Bijapore, and Golcon, and in the course of a few years gave importance to a race of men hitherto little known. The most important event in his life was his escape from the fort of Rhijor, where he was confined by the bigoted Arungzebe.

It is hard to decide whether Mohammed Toglak was perfectly in his senses. The evident signs of derangement is everywhere visible: in one of his capricious fits he orders the inhabitants of Delhi to remove their family, cattle, furniture, &c. to Dowlatabad, because he intended to make it the capital of his empire.

Answer 10.—The religious opinions of Akber are thus stated by a Persian writer: Akber himself believed in the existence of one deity, the author of all space and matter; but he could not go all the lengths he wished for the fear of offending his Mahomedan subjects. Akber, says the same writer, was extremely fond of hearing religious disputes, and would sometimes take an active part in them. He would engage Brahmins, Molnas, Jews, and Christian Missionaries to decide on the merits of their respective religions.

The revenue system of Akber was the same as is still to be found in some of the native states. The great reformer of the revenue system of the Moguls was Raja Fodarmul. He divided lands into three sorts, viz., those which require no fallows, those which after the expiration of four years, and those which are overflowed by inundations and waste-ground. The lands which required no fallows were required to pay one-third of the whole produce, which, if it were inconvenient to be paid in kind, was transmuted into money, according to the price of the commodity; the lands which required fallow were, in the same manner, required to pay one-fourth of their whole product. The waste-grounds were only to pay one-eighth of the whole, with the same conditions as before stated.

Answer 11.—The Romans first became acquainted with the oriental mode of fighting in their wars with the Syrian kings. The principal points in which it differed from their own lay in the organization of the two armies. The orientals place all their dependence on the cavalry, while the Romans generally made their infantry the instrument of their victories.

Answer 12.—The earliest records among uncivilized nations are the traditions, monuments and documents take in their place after tradition, and at last history appears. This may be finely illustrated from the Grecian history. Before the time of Herodotus it may with propriety be said, that there was no history, and its place was usurped by traditions.

(Signed) NOURTON MULLICK.

Had I not repeatedly expressed my surprise in this paper at the intellectual powers manifested by the senior scholars in their examinations,—a surprise which I have no doubt will be shared by others, I should not have thought myself authorized to introduce the preceding lengthy extracts; but as the means to appreciate the bearing of general facts can only be obtained by a knowledge of details, I place before the public the answers of *several* of the senior scholars to the questions put to them, to prove that the reasonings and deductions are not simply those of a precocious individual, but are fairly and truly types of the capacity of the native mind.*

Madras.—Mr. J. R. Colvin, in a note to Lord Auckland's Minute on Education, dated 24th November, 1839, in which he reviews the existing state of education in India, says,—“Less would appear to have been effected for founding any advanced system of education in the Madras territories than in the other presidencies; and my notice of what has been done in these territories must, most probably from the defective materials immediately at command, be nearly a blank.”

The Court of Directors, in addressing the Madras Government, 29th September, 1830, say,—“You are, moreover, acquainted with our anxious desire to have at our disposal a body of natives, qualified by their habits and acquirements, to take a larger share and occupy higher situations in the civil administration of their country than has hitherto been the practice under our Indian Governments. The measures for native education, which have as yet been adopted or planned at your Presidency, have had no tendency to produce such persons.”

The blank noticed by the Court in 1830, and by Mr. Colvin in 1839, has been so far filled up, that Madras now boasts of one Government educational establishment, which has the sounding appellation of “University.” It is under the direction of a President, 12 Governors, 7 of whom are native gentlemen, 2 of them being Mahomedans and the other 5 Hindoos. The Governors have a European Secretary, Captain Pope. The object of the University is to “impart a large measure of the higher branches of science and literature among such of the better orders as may have or obtain the means and the leisure to profit fully by such a course of education, and with a view to their reasonable expectations of filling superior stations in life, or in the service of Government.”

A school-fee of 4 rupees per mensem is demanded; no scholars are admissible who are unable to read and write the English language intelligibly. A Proficient's degree is scarcely obtainable in less than four years' study, and the grades of honour are not lightly given. The

* The paucity of mistakes in the preceding answers; whether in language or orthography; is not less remarkable than the grasp of knowledge manifested.

consequence of these elevated views is, that, at the time of the Second Annual Report, in 1843, there were only 118 scholars. The University, in fact, consists of only a "High School," in four classes, to which there are four European tutors and four native teachers; and as it had, in 1843, been only two years in operation, the prescribed degree of proficiency had not been attained by any of the scholars, although many of them had attained a correctness and facility, as well in speaking as in composition, which befitted them for easy intercourse with the well-educated classes of English society.

A native gentleman, Putcheapah, having founded a public school, where 400 or 500 children are receiving instruction in reading and writing English, a preparatory school, auxiliary to the University, was given up, and two-thirds of the cost of its support, about 250 rupees per mensem, the Governors recommended should be devoted to the foundation of Government scholarships of 10, 7, and 5 rupees per mensem each, to be held for two years. The Court of Directors sanctioned the appropriation, and called the attention of the University Council to the advantage of regulating the studies of those holding the scholarships, with a view to their future employment as teachers at schools, which it is hoped will be organized in the districts. Putcheapah had also allotted funds for an endowment in the University, which the Council recommend should be given to 30 pupilships in the lowest class at 2 rupees per mensem, 15 scholarships in the High School at 4 rupees per mensem, and 3 studentships at 30 rupees per mensem, all to be held by Hindoos, the period of possession to be 4 years.

The University Council wished to establish two classes of medicine and civil engineering, and submitted plans for establishments, professors, officers, &c.; but as the Parliamentary grant for educational purposes at Madras only amounted to 50,000 rupees, it was found the funds were inadequate, and the plan fell to the ground.

The Governors say, that with respect to the organization of the High Schools of the provincial colleges, that there is a "promising earnest of success;" but that the "condition of the natives in the provinces, and the *total want* of public seminaries throughout, have rendered their operations in communication with those established in the districts somewhat slow; and it would be premature to discuss those arrangements which are only as yet in progress for the formation of the schools." The future, it is to be hoped, will produce more than the past.

The Appendix to the report contains the examination papers, commencing with Political Economy, in which the questions are—"Give a full account of the commercial or mercantile system;" "Explain how public debts originated;" and "Give an account of the Bank of Amsterdam." Then follow Conic Sections, Equations, Differential Calculus, Trigonometry, Euclid, and Algebra. Under the head Steam Engine, it is asked to calculate generally the point of suspension of the piston rod from the parallel motion, and to give a numerical example, with a diagram to illustrate it; and, secondly, to show how to find the latent heat of steam according to Watts' method. In Mechanics the pupil is asked "to explain the fusee of a watch." In Politics the question is asked, "What are the characteristic marks of a good Government?" and the answer is—"The main principle that characterizes

a good Government is, that the laws laid down for the guidance of the people are fixed, and the people living under it should be allowed to have a share in it. A good Government, in adapting a law to its ends and objects, always attends to the habits, feeling, and manners of the people. When a change is introduced into the Government it is always gradual; for it is well known that suddenness in change will at once excite the disgust of the people. There are various other marks of a good Government that are too obvious to require an elaborate detail."

The tests of qualifications of candidates for the public service are to be of three grades,—General Tests, Superior Tests, and Special Tests. The first to consist of a certified degree of proficiency in the English and native languages, in the knowledge of moral principles, in the elements of general history, and of the histories of England and India; in the elements of mathematics and practical astronomy, in arithmetic, in geography, and in the outlines of the constitution of the English and Indian Governments. The Superior Test to consist of a certified degree of proficiency in certain books and subjects of general literature and science, according to tests to be made out and approved of by Government. The Special Test to consist of a certified degree of proficiency in the subjects assigned for the General Test; and also, in addition, a proficiency in such books and subjects appropriate to certain respective departments in the public service, according to tests to be made out and approved by Government.

The following are the receipts and expenses of the University for three years:—

Abstract Account of the actual Disbursements of the Madras University, during the Official Year 1840—41, or from 1st August, 1840 to 30th April, 1841.

	Rs.	A.	P.	Rs.	A.	P.
HIGH SCHOOL.						
Amount paid the Establishment of the High School and Secretary's Department from 1st August, 1840 to 31st March, 1841, being nine months	9,702	2	10			
Ditto house-rent of ditto from ditto to ditto	2,170	0	0			
				11,872	2	10
Contingent Charges.						
Head Master's outfit	3,277	9	0			
School and office furniture supplied during the year	1,397	15	4			
Books and Instruments	1,413	6	8			
Stationery	289	12	8			
Advance for building eating-rooms for scholars	600	0	0			
Sundries	596	11	9			
	7,575	7	5			
Deduct,—						
School-fees realized from the pupils of the High School during the above period		256	0	0		
Fund transferred from the late Central School		88	9	4		
		344	9	4		
Net amount of contingent charges				7,230	14	1

Abstract Account of the actual Disbursements of the Madras University—
continued.

PREPARATORY SCHOOL.	Rs.	A.	P.	Rs.	A.	P.
Amount paid the Establishment of the Prepa- ratory School from its first Establishment on 13th October, 1840 to 31st March, 1841 . . . }	1,133	3	8			
Ditto house-rent from ditto to ditto	481	4	0			
<i>Contingent Charges.</i>						
Books supplied during the above period . .	324	4	11			
Stationery	1	6	0			
Sundries	49	2	10			
	1,939	5	5			
Deduct,— School fees realized from the pupils of the Pre- paratory School during the year 1840-41 . . }	598	0	0			
Net amount of charge on account of the Pre- paratory School }				1,391	5	5
Total charges during the official year 1840-41.	..			20,494	6	4

Abstract, showing the Advances received from Government on account of the Madras University, from 24th March, 1840 to 30th April, 1841, the actual Disbursements during the same period and the balance of Cash remaining on the 30th April, 1841.

	Rs.	A.	P.	Rs.	A.	P.
Amount of advance received under the order of Government 24th March, 1840 }	10,000	0	0			
Ditto Order of Government, 2nd January, 1841.	5,000	0	0			
Ditto ditto, 15th February, 1841	10,000	0	0			
Total Rupees . . . .	..			25,000	0	0
Deduct,— Disbursements as per abstract account from 1st August, 1840 to 30th April, 1841 . . . }	..			20,494	6	4
Balance of Cash on the 30th April, 1841, ap- propriable to future Disbursements . . . }	..			4,505	9	8

Abstract Account of the actual Disbursements of the Madras University, during the Official Year 1841-42, or from 1st May, 1841 to 30th April, 1842.

HIGH SCHOOL.	Rs.	A.	P.	Rs.	A.	P.
Amount paid the Establishment of the High School and Secretary's Department from 1st April, 1841 to 31st March, 1842, being 12 months }	18,285	12	7			
Ditto house-rent of ditto from ditto to ditto . .	2,415	0	0			
				20,700	12	7

*Abstract Account of the actual Disbursements of the Madras University—
continued.*

	Rs.	A.	P.	Rs.	A.	P.
<i>Contingent Charges.</i>						
School furniture supplied during the year . .	153	4	0			
Stationery	52	14	6			
Books and Instruments	3,761	7	1			
Printing	1,207	5	9			
Balance paid for building eating-rooms for } Scholars	12	9	7			
Sundries	495	3	7			
	5,682	12	6			
Deduct,—						
School fees realized from the pupils of the High School during the above period	2,988	0	0			
Ditto on account of Putcheapah's Scholars	124	0	0			
Value realized of High School Books lost	6	13	0			
Ditto by sale of materials used in fitting up the College Hall for the opening of the Institution . . .	104	4	0			
	3,223	1	0			
Net amount of contingent charges				2,459	11	6
<i>PREPARATORY SCHOOL.</i>						
Amount paid the Establishment of the Prepara- tory School from 1st April, 1841 to 31st March, 1842, being 12 months	3,060	13	1			
Ditto house-rent of ditto, from ditto to ditto .	1,207	3	5			
<i>Contingent Charges.</i>						
Sundries	10	5	3			
Stationery	5	9	0			
	15	14	3			
Deduct,—				4,283	14	9
School fees realized from the pupils of the Preparatory School during the years 1841-42	1,246	0	0			
Ditto on account of Putcheapah's Pupils	20	0	0			
	1,266	0	0			
Net expenditure on account of the Preparatory } School				3,017	14	9
Total charged during the official year 1841-42 .				26,178	6	10

Abstract, showing the Advances received from Government on account of the Madras University, from 1st May, 1841 to 30th April, 1842, the actual Disbursements during the same period, and the balance of Cash remaining on the 30th April, 1842.

	Rs.	A.	P.	Rs.	A.	P.
1841 Balance of Cash on 30th April, 1841, } appropriable for the Disbursements of } the present year }	4,505	8				
Amount of advance received under order } of Government 8th June, 1841 . . }	10,000	0	0			
Ditto ditto, 26th November, 1841 . . }	10,000	0	0			
1842 Ditto ditto, 24th February, 1842 . . }	10,000	0	0			
				34,505	9	8
Deduct,— Disbursements as per abstract account } from 1st May, 1841 to 30th April, } 1842 }	..			26,178	6	10
Balance of Cash on the 30th April, 1842, } appropriable to future Disbursements }	..			8,327	2	10

Abstract Account of the actual Disbursements of the Madras University, during the first Six Months of the Official Year 1842-43, or from 1st May, 1842 to 31st October, 1842.

	Rs.	A.	P.	Rs.	A.	P.
HIGH SCHOOL.						
Amount paid the Establishment of the High } School and Secretary's Department from 1st } May, 1842 to 31st October, 1842 . . . }	9,553	14	2			
Ditto house-rent of ditto from ditto . . . }	1,050	0	0			
				10,603	14	2
Contingent Charges.						
Books }	1,507	4	11			
Stationery }	282	10	11			
Printing }	12	4	0			
Sundries }	534	5	4			
Scholarship for two months at 30 rupees per } month }	60	0	0			
	2,396	9	2			
Deduct,— School-fees realized from the pupils } of the High School during the } above period. }	1,716	0	0			
Ditto on account of Putcheapah's } Scholars }	340	0	0			
	2,056	0	0			
Net amount of contingent charges }				340	9	2

*Abstract Account of the actual Disbursements of the Madras University—
continued.*

PREPARATORY SCHOOL.	Rs.	A.	P.	Rs.	A.	P.
Amount paid the Establishment of the Prepa- ratory School for the above period . . . }	1,566	0	0			
House rent }	630	0	0			
	2,196	0	0			
<i>Contingent Charges, none.</i>						
Deduct,—						
School-fees realized from the pupils of the Preparatory School during the above period }	496	0	0			
Ditto ditto received on account of Putcheapah's pupils }	40	0	0			
	536	0	0			
Net amount of expenditure on account of the Preparatory School }				1,660	0	0
Total charges during the first six months of the official year 1842-43 }	..			12,604	7	4

Abstract, showing the Advances received from Government on account of the Madras University, from 1st May, 1842 to 31st October, 1842, the actual Disbursements during the same period, and the balance of Cash remaining on the 31st October, 1842.

	Rs.	A.	P.	Rs.	A.	P.
1842 Balance of Cash on 30th April, 1842, appropriable for the Disbursements of the present year }	8,327	2	10			
Amount of advance received under the order of Government dated July 26th, 1842 }	10,000	0	0			
				18,327	2	10
Deduct—						
Disbursements as per abstract account, from 1st May to 31st October, 1842 . }	..			12,604	7	4
Balance of Cash on 31st October, 1842, appropriable to future Disbursements }	..			5,722	11	6

Errors Excepted.

Madras, 31st October, 1842.

(Signed)

P. POPE, Secretary.

Bombay.—In Bombay, the Government Institutions are under the management of a Board of Education. On the 31st March, 1843, this Board consisted of a President, five members, and a secretary; three of the members were European gentlemen, one a Parsee gentleman, one a Hindoo gentleman, and one a Mahomedan gentleman. A maximum sum of 1,25,000 rupees is fixed for educational purposes under the Bombay Presidency; and the Board control a sum of 20,000 rupees, constituting the Sanscrit College Fund. The official report to Government of the state of education under the Bombay Presidency for the

year 1842, from which the following facts are derived, is of a practical business-like character; and the views expressed of the media through which instruction should be imparted to the natives—from the reading, writing, and arithmetic of the elementary village schools to the erudition and science of the College—appear to be just and rational. Unlike the Madras Presidency, they have begun at the beginning; and express their conviction that the *primary instruction* of the people should be conducted exclusively in the vernacular language of the respective provinces; and they look for their success to the co-operation of local committees of the natives, to the provision of school houses by them, and to the payment of a fee by the pupils; and on their part to the provision of *well-trained masters*, supplying school books, and the ultimate formation of village libraries. The English schools are the next step, and are for those with higher aspirations than can be realized in the primary schools; but a condition of admission is, that the pupils shall have *passed through the vernacular schools*. Here a wide field of knowledge is open to them; but to those who desire to qualify themselves for scientific professions, classes are yet wanting to enable them to do so. The Board in their report embrace the Elphinstone Native Education Institution, the Government English schools, the Poonah Sanscrit College, the Government District Vernacular Schools, the village schools in the Poorundhur district of the Poonah collectorate; the state of the indigenous schools throughout the Presidency, with a summary of the state of education generally; notices of the local committees for the supervision of the Government District Vernacular Schools; the preparation of a series of class books for English and Vernacular Schools; state of the book depositories; financial statements; together with an Appendix of detailed Reports, Returns, &c.

The Elphinstone Native Education Institution originated in the profound veneration of all classes of natives under the government of the Hon. Mountstuart Elphinstone for that distinguished individual; and the most appropriate manner in which they thought they could testify this veneration, was by the subscription of very large sums of money to found a College, for the instruction of the natives, to be designated the Elphinstone College. Subsequent events rendered it desirable to alter this designation to the “Elphinstone Native Education Institution.” It has its European professors and native tutors. Independently of the Elphinstone scholarships, it has others, founded in the names of Chief Justice West and Lord Clare. A class of scholars is introduced, called “Normal,” whose duties are partly to study, and partly to teach. The institution has an upper and lower division in the English department, and the Vernacular department. The upper English is confined to the Elphinstone scholars, the Normal scholars, and the West and Clare scholars, and the number consisted of 30. The standard of acquirements for this department, which has been considerably raised, consists of a prescribed amount of knowledge of Mathematics, Natural Philosophy, Mechanics, Chemistry, Political Economy, and History. The examinations are rigid, and the Board say, that the merit of the written answers is, they think, not inferior, for the most part, to the specimens published in the reports of other analogous educational institutions in India. In the lower division, English and arithmetic are taught. The attendance in 1841 was 618, and in 1842, only 587; the falling off

being attributed to the increased strictness and discipline of this class ; the falling off in numbers was compensated for by positive benefit in the aggregate ; 304 of the pupils in this class pay a fee.

In the Vernacular department, the attendance in 1841 was 785, and in 1842 it was 719, being a decrease of 66. This also was attributed to the increased strictness maintained. The Board attribute so much importance to a proper value being fixed on the mind of the pupils, of the education they receive, that they ordered a fee of 2 annas, or 3*d*. English monthly, to be exacted from each of the pupils, to commence in January, 1843.

At the end of 1842, the vacancies in the scholarships were 7 Normal, 9 West, and 11 Clare ; total 27. This was chiefly owing to the numbers who had found situations, and had left the Institution.

With a view to judge of the practical good conferred by the Institution, the Board had traced the career of 156 of its scholars subsequently to their leaving the Institution, between 1827 and 1842 ; and it gives a list of them and of the situations they then filled ; amongst them are the sons of some of the Jaghirdars, or chiefs of the Deccan ; one is tutor to the Rajah of Kolapoor, and three others are assistants in the magnetic observatory, &c. In 1842, a native Mahratta gentleman presented to the Institution 1,000 rupees, the interest of which was to be given annually as a prize to the scholar who had attained the greatest proficiency in the Mahrattée language. It was adjudged to a lad, Dhoondoo Janardhun, for the best Mahrattée essay on "Procrastination," in imitation of Miss Edgeworth's popular tale, entitled "To-morrow."

The provincial *English* schools are those of Poonah, Tannah, Surat, and Panwell.

The following are the attendances :—

Poonah.				Tannah.				Surat.	
1841		1842		1841		1842		1842	
No.	Paying.	No.	Paying.	No.	Paying.	No.	Paying.	No.	Paying.
118	..	81	19	77	..	58	54	35	31

The Poonah schools had supplied 61 boys, whose qualifications had enabled them to find employment. The diminution in numbers both in the Poonah and Tannah schools was looked upon as temporary. The Surat school was only established on the 27th January, 1842, and was proceeding satisfactorily. The Panwell English school was in so inefficient a state that the Board recommended its abolition.

Sanscrit College.—It is, as its name implies, for instruction through Sanscrit. In 1841, there were paying 95, not paying 82 ; in 1842, paying 8, not paying 68. And in this period 17 stipendiary, and 51 non-stipendiary left the College ; and 6 stipendiary and 37 non-stipendiary were admitted. The stipendiary system was modified with advantage ; the allowance to the first class students being decreased from 7 rupees to 6 rupees per mensem. The Professor of Astronomy is a native, Vishnoo Nursing Joshee. The Professor of Medicine is also a native.

Government District Vernacular Schools.—There are three divisions of these ; the 1st, under Mr. Eisdale's superintendence ; the 2nd, under Professor Harkness ; and the 3rd, under Ball Gungadhar Shastree ; but these were temporary arrangements. The divisions again are subdivided, and each subdivision has its inspector. Government only sanctions the establishment of a school, where the population amounts to 2,000 souls. The 1st division embraces the Collectorate of Poonah, Ahmednuggar, Sholapoor, and Kandeish.

At the end of the year 1841 there were 19 schools in the Poonah Collectorate, and in 1842 two more were established. The masters to these schools had been educated in the normal class at Poonah. The total number of boys in attendance in 1841 was 1138, and in 1842 it was 1241, independently of the two new schools. The state of these schools was on the whole satisfactory ; but the masters of five schools, in consequence of their backward state, were directed to join the normal class at Poonah for one year, and half their salary as master was deducted from them for that time. The minimum monthly salary to masters of *district* schools appears to be 10 rupees.

The vernacular school-books in use in Bombay are the objects of praise by the Bengal Government. They consist of translations into Mahrattée, Goojratée, and Canarese, of treatises on algebra, geometry, trigonometry, grammar, geography, history, natural philosophy, general knowledge, and moral instruction.

Ahmednuggar Collectorate.—The number of schools in this Collectorate was 14 at the end of 1841. In 1842 two new schools were added. The masters of the new schools had been educated in the Poonah normal class. In 1841 the number of boys in attendance in the schools was 1125, and in 1842 the number was 1288. The schools were in a satisfactory state, only one of the masters being ordered to Poonah to study in the normal class.

Sholapoor Collectorate.—In 1841 and 1842 there were four Mahrattée and six Canarese schools. The attendance at the Mahrattée schools in 1841 was 316, and in 1842 it was 345 ; but in the quarter ending 30th September the number had fallen to 250.

The attendance in the Canarese schools in 1842 was 225. The Mahrattée schools were in an unsatisfactory state, owing to the inefficiency of the masters, three of whom were ordered to the normal class at Poonah, and threatened with their names being removed from the list of schoolmasters. Acting masters were sent from the normal class on $7\frac{1}{2}$ rupees monthly only, although the ultimate salary of the schoolmaster at Sholapoor was to be 20 rupees per mensem. The Canarese schools were not progressing.

Kandeish Collectorate.—The first report is for 1842, when there were only two Mahrattée schools ; the attendance was 98 in the early part of the year, but only 80 in the last quarter. Here again it has been found necessary to send one of the masters to the normal class at Poonah.

2nd DIVISION.—The second division comprises Guzerat and the Northern Konkan, including the Collectorates of Surat, Ahmedabad, Kaira, and Tannah. Generally the schools were backward and neglected, not having, in fact, had time to get into practical and efficient

working. By the establishment of local school committees, and a vigilant superintendence, it was expected that matters would soon improve.

Principal Collectorate of Surat, including Sub-Collectorate of Baroach.—In 1841 there were 14 schools, but in 1842 it was necessary to abolish one of these, and no new school took its place. The attendance of boys in 1841 was 866, and on the 30th September, 1842, it was 1142, exhibiting an increase of 276. In the Surat school, No. 1, in consequence of the increased attendance, it was necessary to add assistant-teachers, at five rupees per mensem! Such a small remuneration will, no doubt, excite surprise in Europe.

Ahmedabad Collectorate.—The schools in this Collectorate amounted only to six in 1841, and no increase had taken place in 1842. The attendance in 1841 was 295, and on the 30th September, 1842, it was 414, being an increase of 118. The master of the school No. 1, in the city of Ahmedabad, had creditably distinguished himself by the translation from the Mahrattée version into Guzeratée of “Conversations on Natural Philosophy.”

Kaira Collectorate.—The number of schools remained stationary, being seven. The attendances in 1841 were 308, and on the 30th September, 1842, the number was 456, being an increase of 148.

Northern Konkan, Tannah Collectorate.—All the schools, 10 in number, are Mahrattée. The boys in attendance in 1841 numbered 670, and on the 30th September, 1842, the number was 661. As a reward to one of the schoolmasters, his salary had been raised from 12 to 15 rupees per mensem. Another has had his reduced from 12 to 10 rupees.

3rd Division.—The third division includes the Southern Konkan and Southern Mahratta country.

Rutnagherry Collectorate.—In 1841 the number of schools was eight; in 1842 one was added, and four provisionally sanctioned. The attendance of boys in 1841 was 635, and on the 30th June, 1842, the number was 782, being an increase of 147. With the exception of two schools in a flourishing condition, the rest were backward and unpromising.

Southern Mahratta Country, Collectirates of Dharwar and Belgaum.—Some difficulties exist in these districts in furthering education, from the official language (Mahrattée) not being the language of the bulk of the people, and the corruption of the Canarese language by the Telinghee on the east, the Mahrattée on the north, Malabaree on the west, and the Dravidee on the south. The schools, however, with the exception of those at Dharwar, Hoobly, and Belgaum, are designated Canarese schools. They were in no respect better than indigenous village schools, the masters uneducated and incompetent, and with scarcely any Canarese school-books; and yet the masters were to teach Mahrattée and Canarese. Canarese being the language of the great bulk of the people, in the Canarese schools the Board ordered the teaching of Mahrattée to be discontinued, but that at the principal towns there should be schools established expressly to teach this language. A normal Canarese school had been established at Dharwar, and the next object of the Board was to supply school books, which was effected by

getting a committee of native Canarese gentlemen to superintend the translations into Canarese of the Mahrattée school books now in use.

Dharwar Collectorate.—In this Collectorate there are two Mahrattée and five Canarese schools. The attendance of boys in 1841 was 552, and in the quarter ending 30th June, 1842, the number was 531. One of the Canarese masters, from inefficiency, had been directed to join the normal class, and the operations of his school was, in consequence, suspended.

Belgaum Collectorate.—In this Collectorate there was one Mahrattée school and eighteen Canarese. The attendance in 1841 of boys was 822, and in 1842 the number was 669, being a diminution of 153, which was owing to the suspension of some of the schools, the masters being sent to the normal class.

General Summary of Government District Vernacular Schools for 1842.

	Number of Schools.	Number of Pupils.	Increase.	Decrease.
FIRST DIVISION.				
Poonah Collecterate	21	1,267	119	..
Ahmednugger Collectorate . . .	16	1,243	118	..
Sholapoor Collectorate	10	505	..	66
Kandeish Collectorate	2	80	..	..
SECOND DIVISION.				
Surat Collectorate	13	1,142	276	..
Alimedabad Collectorate	6	414	118	..
Kaira Collectorate	7	456	48	..
Tannah Collectorate	10	661	..	9
THIRD DIVISION.				
Rutnagherry Collectorate . . .	9	782	147	..
Dharwar Collectorate	7	531	..	..
Belgaum Collectorate ,	19	669	..	153
Total	120	7,750	826	228

In only two instances have school-houses been built by the people; in the other cases the schools are held in Government buildings, but it is the object of the Board to induce the people to keep these buildings in repair.

Fees by Scholars.—The Board, to test the sincerity of the inhabitants of towns petitioning for the establishment of schools, condition for the payment of a fee of one anna (three halfpence) monthly by each pupil; even this trifling sum is very irregularly paid; but the Board observe that in those schools where most fees are paid, such schools are found to be the most efficient and flourishing. In the province of Guzerat not a single fee is paid, while in some of the schools in the southern Mahratta country, some of the pupils pay a halfpenny, some a penny, and some the whole fee monthly.

The following is the return of the fees paid by the latest information :—

Collectorates.	Number in Attendance.	Fees Paid.
FIRST DIVISION.		
Poonah Collectorate	1,267	265
Ahmednuggar Collectorate	1,243	291
Sholapoor Collectorate	260	32
Kandeish Collectorate . . . .	..	..
SECOND DIVISION.		
Tannah Collectorate	661	318
Surat Collectorate	1,142	..
Ahmedabad Collectorate	413	..
Kaira Collectorate	456	..
THIRD DIVISION.		
Rutnagherry Collectorate	782	144
Dharwar Collectorate	531	103
Belgaum Collectorate	669	150
Total	7,504	1,357

Village Schools in the Poorundhur District of the Poonah Collectorate.—In 1841 there were 69 village schools and 1322 pupils, and in 1842 there were 68 schools and 1233 pupils, being a decrease of 89. The schools were established to enable the farmers, few of whom can write or read, to acquire a knowledge of accounts to protect themselves from fraudulent exactions. In reference to the population of this district, it would appear that somewhat less than half the male children between five and ten years of age were receiving instruction.

Indigenous Schools.—With a view to obtain a knowledge of the number and state of the indigenous schools, the Board has circulated forms to the different collectors to be filled up; owing to the inaccuracies in some of the returns, the Board defer sending in the whole of the statistical details; but for the sake of comparison with some of the districts in Bengal, the trustworthy parts of these returns are supplied.

Bombay Collectorates.	Total Number of Male Children between 10 and 5 years of Age.	Number of Male Children under Instruction in the Indigenous Schools.	Number of Male Children under Instruction in Government Schools.	Total Number of Males under Instruction in Indigenous and Government Schools.	Male Children between 10 and 5 years of Age not receiving Instruction.	Proportion of Male Children capable of receiving instruction to Male Children actually receiving instruction is as 100 to
Rutnagherry	17,564	2,197	782	2,979	4,585	16·9
Tannah	30,118	3,821	661	4,482	25,636	14·7
Poonah	31,979	3,195	2,460	5,655	26,321	14·5
Ahmednuggar	42,796	4,708	1,125	5,833	36,963	13·6
Belgaum	25,463	2,386	669	3,055	22,408	16·3
Kandeish	16,615	2,571	250	2,821	13,794	16·0
Surat	16,373	3,002	630	3,632	12,741	22·4
Kaira	28,823	3,460	466	3,926	24,897	13·5
Ahmedabad	25,174	6,674	413	7,087	18,087	28·1
					Average	17·3

The means of comparison with Bengal is afforded by a statement of Mr. Adams, relative to education in the city and district of Moorshedabad ; and the districts of Beerbhoom, Burdwan, South Behar and Tirhoot.

	Total Number of Children between 14 and 5 years of Age.	Number of Children receiving School Instruction.	Number of Children receiving Domestic Instruction.	Total Number of Children receiving Instruction.	Children receiving no Instruction.	Proportion of Children capable of receiving to Children actually receiving Instruction is as 100 to
City of Moorshedabad	15,092	950	300	1,259	13,838	8·3
Thana Dowlutbazar .	10,428	305	326	631	9,797	6·05
Thana Nangler . .	8,929	489	285	724	8,205	8·7
Thana Calna . . .	18,176	2,243	676	2,919	15,257	16·05
Thana Jehanabad .	15,595	366	539	905	14,690	5·8
Thana Bhawara . .	13,409	60	288	348	13,061	2·5
					Average	15·5

Mr. Adams' first column includes female children, whose education, however, is a blank ; and considering them to be one half, to admit of a comparison of the last column with the Bombay results, it will be necessary to double the proportion on the 100 ; this brings it to 15·5 boys educated on every 100, while the Bombay returns give 17·3. Of this number, 15 per cent. are instructed in the indigenous schools, and only 2·3 per cent. in the Government schools. Female education is almost unknown, although the Missionaries have some girls' schools as well as boys, not included in the above.

The hospital and college most munificently founded in Bombay, by that remarkable philanthropist Sir Jemsetjee Jeejeeboy, and the Grant Medical College, founded by subscription, to do honour to the memory of the late Governor, Sir Robert Grant, are yet scarcely in operation, but will be productive of great good. Such is the state of education under the Bombay Presidency, comprising more than six millions of souls. It is not very extensive nor flattering at present ; but the system has a vitality which argues favourably for the future. Objects to be attained are distinctly defined, and the organization to attain these objects, appears sound and practical ; and the zeal manifested by the Board, if persevered in by their successors, can scarcely fail of producing favourable results.

Although not coming strictly within the objects of this paper, I should not be doing justice to Bombay were I to omit mention of the Society for the education of the poor, instituted in 1815, by the exertions of Archdeacon Barnes. It is for training up the children of Europeans in the principles of Christianity, and teaching them habits of industry. It has two schools, one for boys and the other for girls, in which are 327 children, most of whom are orphans of soldiers, and are boarded, clothed, and fed at the expense of the institution. District schools have been established at Surat and Tannah, and the Society admits native as well as European children. The expenditure has varied from 14,000 to 36,000 rupees per annum.

Elphinstone Native Education Institution.—Scholars in Vernacular Schools.

No. of Schools.	Castes.																				Remarks on the general attendance from the Master's Register														
	Hindus.										Muslimans.																								
	M. Brahmans.	G. Brahmans.	Joshies.	K. Brahmans.	Shenoes.	Parbhus.	Khatries.	Sonnars.	Sutars.	Shimpis.	Kausars.	Vsyhas.	Banias.	Bhauagsalis.	G. Kumbis.	Sonwans.	Rhotias.	Marathas.	Dasai.	Chauti.		Boras.	Khoja.	Kokans.	Surtis.	Kachhi.	Shindhi.	Dachhin.	Parsis.	Jews.	Total.	Maximum.	Minimum.	Average.	
Marathi.	23	..	10	1	50	65	10	30	12	6	4	1	1	..	..	..	..	16	..	..	..	..	..	..	..	..	..	..	2	1232	7	20	13	Tolerably Regular
Central.	..	..	..	..	6	15	12	5	13	..	..	4	..	..	..	..	..	9	..	..	..	..	..	..	..	..	..	..	..	69	6	16	11	Ditto.
Capurwadi.	..	..	..	..	2	..	1	8	..	28	1	..	..	..	..	..	..	5	..	..	..	..	..	..	..	..	..	..	..	68	5	16	10	Ditto.
Tailors' Lane.	23
Gujarathi.
Central.	..	11	..	..	1	..	4	..	..	..	..	..	10	3	1	6	8	..	..	..	1	4	2	..	..	..	..	..	192	144	5	19	12	Regular.
Fort.	..	2	..	..	..	..	2	..	..	..	2	..	3	..	..	1	2	..	..	1	3	2	..	..	..	..	..	..	89	99	5	18	11	Ditto.
Paid honi.	..	10	..	..	..	..	..	..	..	..	..	..	12	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	38	69	5	18	11	Very Regular.
Hindus haani.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	33	2	1	1	1	..	33	7	20	14	Irregular.

Elphinstone Native Education Institution.—Scholars in the English Department.

Description of Scholars.	Caste.																				Remarks on the general attendance, as learnt from the Master's File No. 1.											
	Hindu.																															
	Brahmans.	Joshis.	Shenols.	Parbhns.	Ugra do.	Kayastha do.	Khatris.	Sonars.	Sutars.	Shimpis.	Kausars.	Vsyhas.	Bantias.	Bhansalis.	Marvadis.	Kumbis (Eng)	Kumbis (Mar)	Porteslis.	Madraslis.	Bhadurlis.		Sankara Jata.	Gautis.	Parsis.	Portuguese.	Mussulmans.	Total.					
Government School*	9	1	25	48	..	1	8	4	4	3	1	1	10	2	1	1	1	1	1	1	1	1	153	25	6	304	8	24	15	271	Except during the period when the late epidemic prevailed, the attendance has been comparatively regular.	
Pay	34	2	10	27	1	1	10	16	4	7	8	..	2	1	1	..	1	..	1	1	1	92	27	17	253
Free	43	3	35	75	1	2	18	20	8	10	9	1	12	2	1	1	1	1	1	1	1	1	235	52	23	557	8	24	15	271	..	
Total . . .																																

* Including those not paid, sick and on leave, and left.

Scholars and monitors, (formerly Elphinstone Scholars) 9
 Normal scholars 3
 (Including one honorary scholar) West scholars 7
 Clare di do 11
 Total in Upper Division 30
 Total in Lower Division 537
 Grand Total 587

The time of the pupils in the English school is distributed as follows:—

1st SECTION.

From 10 to 11 A.M.	{ Monday, Wednesday,	{ Vernacular, and English Vocabulary.
11 to 12½	{ and Friday.	{ Writing.
From 10 to 11 A.M.	{ Tuesday, Thursday,	{ Arithmetic.
11 to 12½	{ and Saturday.	{ Vernacular Reading.

2nd SECTION.

From 10 to 11 A.M.	{ Monday, Wednesday,	{ Vernacular and English Dialogues.
11 to 12½	{ and Friday.	{ Writing.
From 10 to 11 A.M.	{ Tuesday, Thursday,	{ Vernacular Reading.
11 to 12½	{ and Saturday.	{ Arithmetic.

3rd, 4th, 5th, 6th, 7th, and 8th SECTIONS.

From 10 to 11 A.M.	{ Monday, Wednesday,	{ Vernacular, and English Exercises.
11 to 12½	{ and Friday.	{ Writing, and Book-keeping.
From 10 to 11 A.M.	{ Tuesday, Thursday,	{ Writing.
11 to 12½	{ and Saturday.	{ Arithmetic.

ALL THE SECTIONS.

From 1 to 4 P.M.	{ Every day, (Sunday and Holidays ex- cepted.	{ English Reading, Translation, Com- position, Geography, and History.
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UPPER OR COLLEGE DIVISION.

SENIOR CLASSES.

From 10 to 11½ A.M.	Monday, Wednesday, and Friday.	{ Analytical Geometry, Integral Calculus, and Mechanics. Geography, and History. Engaged in teaching in the Lower Division. Natural Philosophy.
11 to 12½		
1 to 3 P.M.		
3 to 4		
From 10 to 11½ A.M.	Tuesday, Thursday, and Saturday.	{ English Composition, Poetical Reading. Elements of Logic, Poetical Economy. Engaged in teaching. Chemistry and Mineralogy.
11 to 12½		
1 to 3 P.M.		
3 to 4		

JUNIOR CLASSES.

From 10 to 11 A.M.	{ Monday, Wednesday, and Friday.	{ Elements of Natural Philosophy. Trigonometry, Differential Calculus, and Optics. Geography, and History. First Division, Elements of Botany. Second Division, Geography, Outlines of Marathee, and English History, and engaged in teaching.
11 to 12½		
1 to 2 P.M.		
2 to 3		
3 to 4		
From 10 to 11 A.M.	{ Tuesday, Thursday, and Saturday.	{ Elements of Chemistry, and Mineralogy. Geography and History. Poetical Reader, Translation, Com- position, and the Elements of Logic. Engaged in teaching.
11 to 12½		
1 to 2½ P.M.		
3 to 4		

I have already stated that it does not come within my object to notice other than Government Educational Institutions; but as a report on the Church Missionary Establishments in India has lately appeared, it may prove acceptable to subjoin a summary of the present state of the labours of the Society:—

In concluding this paper on the Educational Institutions of India, I feel bound to observe that the present Governor-General of India, Sir Henry Hardinge, in a truly philanthropic and politic spirit, has resolved not only that successful students shall receive the reward of their labours, but that the State should have the advantage of their acquirements; he therefore on the 10th October, 1844, issued the following proclamation; and it will be seen that no time was lost in rendering it operative by an education notice to the public, published by the Secretary to the Council of Education on the 26th October, 1844, inviting parties to come forward who were desirous of profiting by the advantageous opportunities offered to them.

“ EDUCATION IN INDIA.—RESOLUTION.

“ The Governor-General, having taken into his consideration the existing state of education in Bengal, and being of opinion that it is highly desirable to afford it every reasonable encouragement, by holding out to those who have taken advantage of the opportunity of instruction afforded to them a fair prospect of employment in the public service, and thereby not only to reward individual merit, but to enable the State to profit as largely and as early as possible by the result of the measures adopted of late years for the instruction of the people, as well by the Government as by private individuals and societies, has resolved, that in every possible case a preference shall be given in the selection of candidates for public employment to those who have been educated in the institutions thus established, and especially to those who have distinguished themselves therein by a more than ordinary degree of merit and attainment.

“ The Governor-General is accordingly pleased to direct that it be an instruction to the Council of Education, and to the several local committees and other authorities charged with the duty of superintending public instruction throughout the provinces subject to the Government of Bengal, to submit to that Government at an early date, and subsequently on the 1st of January in each year, returns (prepared according to the form appended to this resolution) of students who may be fitted, according to their several degrees of merit and capacity, for such of the various public offices as, with reference to their age, abilities, and other circumstances, they may be deemed qualified to fill.

“ The Governor-General is further pleased to direct that the Council of Education be requested to receive from the governors or managers of all scholastic establishments, other than those supported out of the public funds, similar returns of meritorious students, and to incorporate them, after due and sufficient inquiry, with those of the Government institutions; and also that the managers of such establishments be publicly invited to furnish returns of that description, periodically, to the Council of Education.

“ The returns, when received, will be printed and circulated to the heads of all Government offices, both in and out of Calcutta, with instructions to omit no opportunity of providing for and advancing the candidates thus presented to their notice, and in filling up every situation, of whatever grade, in their gift, to show them an invariable preference over others not possessed of superior qualifications.

“ The appointment of all such candidates to situations under the

Government will be immediately communicated by the appointing officer to the Council of Education, and will by them be brought to the notice of Government and the public in their annual reports. It will be the duty of controlling officers, with whom rests the confirmation of appointments made by their subordinates, to see that a sufficient explanation is afforded in every case in which the selection may not have fallen upon an educated candidate whose name is borne on the printed returns.

“ With a view still further to promote and encourage the diffusion of knowledge among the humbler classes of the people, the Governor-General is also pleased to direct, that even in the selection of persons to fill the lowest offices under the Government, respect be had to the relative acquirements of the candidates, and that in every instance a man who can read and write be preferred to one who cannot.

“ Ordered that the necessary instructions be issued for giving effect to the above resolution, and that it be published in the official gazettes, for general information.”

“ October 10, 1814.

“ With reference to the resolution of the Right Honourable the Governor-General, dated 10th October, 1844, relative to the employment under Government of all qualified persons educated in the colleges and schools, public and private, of Bengal, it is particularly requested that all governors or proprietors of Schools intending to take advantage of the benefits held out, will send in to the Secretary to Council of Education, with the least possible delay, complete returns of the Institutions under their charge ; specifying their situation, the means of affording a complete education possessed by them, the number of masters or teachers employed, the number of pupils attending them, with a syllabus of the course of study pursued, and such other information as may enable the Council of Education to prepare the lists of candidates for public employments, required by the resolution above referred to.

“ Further particulars relative to the amount of qualification required, and the nature of the examination to which all candidates for public employment must be subjected before they can be recommended to Government, will be made known hereafter.

“ By order of the Honourable the President and Council of Education.

“ F. J. MOUNT, M.D., *Secretary.*”

“ *Council of Education, October 26, 1844.*

Hints for improving the Condition of Agricultural Labourers. By the REV. THEODORE DURY, Rector of Westmill, Herts.

[*Read before the Statistical Section of the British Association at York, September 27th, 1844.*]

THE agricultural labourers of England are depressed by poverty, and degraded by ignorance ; the former arises from the rapid increase of the population, the latter from their necessary employments. Their wages are kept down by rivalry, and the education of childhood is forgotten during boyhood for want of its exercise or continuance. Improvident marriages, without any prospect of employment, entail poverty and misery upon an unwelcome race of children. Uncertainty of bread produces despondency and recklessness of conduct, and whilst luxury and refinement are throwing their glittering nets around the highest